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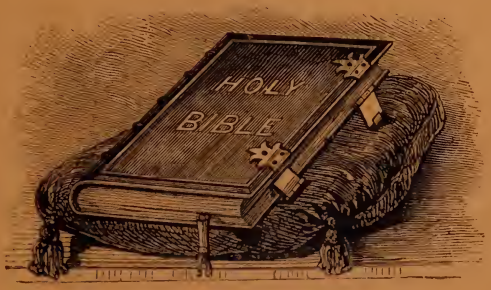

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OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

NOTES OF THE MONTH.

The Week of Prayer has been again celebrated in all parts, both at home and abroad. The church has much need of the outpouring of the Holy Spirit to strengthen her in the many conflicts to which she is now exposed, and this united offering will, it is to be hoped, be productive of much blessing.

In England the subject of chief interest has been the important decision of the Committee of the Privy Council, now confirmed by the Queen. The Ritualists are in great perplexity. There are three courses open to them—submission, resistance, with its legal consequences, and secession. The more active leaders of the party, headed by Archdeacon Denison, recommend submission. They are determined to keep by the Church established, and rather, if possible, to destroy her as a State Church than to secede. Others recommend the retaining of the practices forbidden, and facing the consequences. This, however, seems an impossible course. If it is attempted, they will probably be expelled from the church. Mr. Mackonochie and others seem to have come to the conclusion that an Establishment is a necessary evil, and that the sooner the present State connection is broken the better. They are inclined to secession. But, if they secede, why should they not join the Church of Rome? The Romish Church will soon probably gain a number of new converts, but it would have been better for Protestantism had those who sympathise with her dogmas been compelled to join her communion long ago. Proceedings are to be taken against the well-known Mr. Bennett for holding false doctrines, and if a clear judgment can be obtained on the doctrinal question, it may compel even the most unwilling to leave the church. There has been no such crisis in England for the last two centuries.

The secession to the Church of Rome of one of the most wealthy of Scottish noblemen, just after his coming of age, will undoubtedly be regarded as a great Romish triumph. It is fortunate that neither in Scotland nor Wales, where the estates of the Marquis of Bute are situated, are the people likely to be much influenced. The Romanists are, however, sure to use his wealth largely to promote their objects in the country generally. They appear to have watched their opportunity, and got access to him, many years ago, while still a mere child.

A pamphlet has been published and widely circulated in Scotland, showing the entire success of the Free Church in affording to all her ministers a compensation more liberal than has ever been reached before by voluntary gifts. It proves clearly that churches can be maintained on the most satisfactory basis, and can carry on the work even in remote country districts, by the liberality of their own members.

The Romish bishops in Ireland are attempting to take advantage of Mr. Gladstone's proposed measure to force out of the Government concessions of a most dangerous kind, as regards education. Ever since Cardinal Cullen became an Irish bishop he has set himself vigorously to change the national education system, and to get education into the hands of the Romish clergy. The

purpose is to keep the people in ignorance, or to give them those perverted views of history and science which Rome prepares for her own purposes. No Government upon the continent would now hand over the education of the people to the priests, and it is to be hoped that our Government will never consent to such a course. Cardinal Cullen would wish a large portion of the funds set free by disestablishment to be devoted to denominational education ; that is, indirectly, and in the most injurious method, to be handed over to his control. No efforts should be spared to prevent the success of such a plan.

The peril of war in the East appears to have passed away for the time. The conference in Paris has been so far successful, though it is doubtful whether any settlement can be long maintained. We learn from Spain that the Evangelistic work is proceeding very satisfactorily. Numbers of copies of the Scriptures and of tracts and books have been distributed, and they have been received with much gratitude. In Malaga during the struggle there, the insurgents were specially favourable to the circulation of the Scriptures. There is every reason to hope that full religious liberty will be permanently established. The clerical party are in desperation, and recently got up a protest, signed and presented by a number of ladies. They have, however, exhausted the patience of the people, and are too well known and too much hated as politicians, to be at all likely to regain power. The Cortes now elected is generally composed of Liberal Monarchists, and a prince will probably be called to the throne who will carry out a sincerely tolerant policy. The most likely at present is the Duke of Aosta, youngest son of Victor Emmanuel. His name is popular, chiefly on account of his father's faithfulness to the constitution and firm resistance to the Pope and Ultramontane clergy. In Italy the work of Evangelisation makes great progress, and a really strong Evangelical church is rising up in many different parts of the kingdom.

One of the foremost men in the Protestant Church of Germany, Dr. Krummacher, died in the month of December. He was well known as an orator. He had long been one of the royal chaplains, and had considerable influence over the late king, and over certain members of the present royal family. The parties in Germany are becoming more widely separated—the Rationalists more extreme, the high Lutherans more Ritualistic and with greater leaning towards Rome, and the Evangelicals more decided. It is evident that there is a wave passing over the whole of Protestant Christendom, which, though it produces different results in different countries, according to special circumstances, has yet the same general effect of separating it into three distinct sections—the rationalistic, the superstitious, and the evangelical. This wave affects Britain, Germany, France, Switzerland, and even Sweden and Norway, and it must lead eventually, and before long, to radical changes in the external aspects of the churches. The outer boundaries which have existed since the Reformation are likely to be greatly changed.

There is nothing very striking in the monthly intelligence from the Mission Field. The work is steadily advancing in many parts, and there is every encouragement, both in its positive and negative results. We acquire many lessons by experience, of which we were ignorant at an earlier date. The indirect influence of missions is seen now, on the one hand, to be of much more importance than was at one time imagined or even dreamt of ; while, on the other, we have learned to be more cautious as to the accepting, as of permanent value, the very rapid changes which have often occurred. We have another example in the barbarities of New Zealand, just reported, of the necessity of time for the eradication of the savage elements of national character, even under Christian influence. Individuals, brought under the influence of the Spirit, are entirely changed ; but it is different with whole tribes and nations, the great majority of whom are only, even when professedly Christian, indirectly affected. Among these, as in New Zealand and the West Indies, the old barbarism crops up again, in times of war and excitement. Still the effects produced in the short period are wonderful. The lesson is impressed more powerfully of the necessity of every mission being accompanied by, and in fact chiefly carried on, through a thorough educational machinery. It is upon the Christian education of the young that we must depend to a great tent for permanent effects. It is to be regretted that the mission of Mr. Taylor in China should have become, perhaps through no fault of his, mixed up with enforced claims of compensation. If missionaries go into the interior, they should do so prepared to take the full risk. It can only prejudice their efforts for good, to be associated with claims for reparation, even if well founded. The more that those who engage in this great enterprise go forth in the spirit of the apostles and the early Christians, with their lives in their

hands, determined calmly to suffer all things for Christ, the more sure are they to be successful. This interference is not unlikely to do considerable damage to the missionary work in other parts of the empire. We learn constantly from China the great effects produced by medical missions. The influence of such missions is seen and felt everywhere, but nowhere do they seem more effective auxiliaries than in China and India.

In the United States evangelical religion has a more powerful influence than anywhere else, not excepting even Great Britain. The religious body which counts most, numerically, is the Episcopal Methodist, the statistics of which we quote in our present number. John Wesley could little have imagined that within so short a period his followers on the other side of the Atlantic would have constituted a church of such gigantic proportions. The Episcopal Church in the States is comparatively small, and it is much divided at present by the same controversies as prevail in the mother country. The other churches are all prospering, and they are putting forth great efforts to enlighten the freedmen of the South. The condition of America, as regards religion, is the most hopeful sign of extended triumphs throughout the world.

RELIGION IN SPAIN.

BY THE REV. WM. DE LOSS LOVE, IN THE "NEW YORK INDEPENDENT."

It is not the race, but the religion, of Spain that has hindered her prosperity. Her people are descended from the Celts, Romans, Moors, Northmen—not a bad mixture. The Gospel was carried into Spain in the first century, and had many centuries of success. The Spanish tradition may or may not be true that James the son of Zebedee was the first Christian preacher there. Paul twice expresses the intention of going to Spain; and, if he had a second imprisonment between the two, he may have spent two years in that country. The church seems to have had high prosperity, though with tribulation, until the fourth century, when the poisonous doctrine of Priscillianism infected it, which held various errors in common with Arianism and Manicheism. But, recovering from that in the eighth century, it suffered a blight from the Adoptionarian heresy, which claimed that Christ was not the real, but only the adopted, son of God. The church in Spain had many distinguished names in those earlier centuries—among them Claude, Bishop of Turin, in the ninth century, and Prudentio, who became Bishop of Troyes, in France.

It is a singular fact that the church in Spain maintained her independence of Rome longer than nearly every other part of Christendom. Not until the eighth century did the Bishop of Rome obtain any authority there, nor complete control until the eleventh century. But her rule there afterwards was more rigorous and cruel than anywhere else. St. Dominic, the author of the Inquisition, and Ignatius Loyola, the founder of the Jesuits, were Spaniards; and Spain has suffered more from Jesuitism and the Inquisition than any other nation. Llorente, once clerk of the Inquisition, has written the most extended history of it. He states that from 1483 to 1808 the sufferers from the Inquisition in Spain were, burned alive, 31,912; burned in effigy, 17,659; subjected to rigorous pains and penances, 291,450.

The Albigenses in Spain, like the Waldenses in Switzerland, were reformers before the Reformation. They made many aggressions upon the errors of Rome in the tenth and eleventh centuries; but, in the twelfth, the Inquisition crushed them, Pope Innocent III. having approved and commissioned that treacherous and murdering tribunal in the year 1215. It was also employed to drive out the Jews and Moors from Spain. When the Reformation broke out in Germany, the knowledge of it soon spread to Spain, through the constant intercourse between that country and the Netherlands, that belonged to it, Charles I., King of Spain, being also Emperor of Germany, under the cognomen of Charles V. Converts to the Reformation were not immediately obtained in Spain; but, when they were, many of them were of the more intelligent and influential class, and it spread with rapidity and vigour. The Romish prosecuting arm slum-

bered over its success for a time, but it awoke with tremendous power in 1558; and in two years, with the aid of the Inquisition, expelled or destroyed nearly all Protestants. From that day Spain began to sink, and the benefits of Christian civilisation as enjoyed in other lands have never been shared by her or her colonies.

Charles III. restricted the powers of the Inquisition because it interfered with some royal freedom; King Joseph Bonaparte abolished it in 1808; Ferdinand VII. restored it in 1814; the Spanish Cortes abolished it again in 1820; it reappeared in 1825, under Ferdinand; was abolished again in 1834, Espartero being prime minister of Queen Christina; and in 1835 its property was confiscated to pay the public debt. Charles V. sent it to the Netherlands. Philip II. undertaking to establish it there, the people resisted; the revolt of the seven northern provinces occurred, and a thirty years' war resulted in the Dutch Republic. Prescott says that "it presented the most effectual barrier, probably, that was ever opposed to the progress of knowledge."

The reign of the Romish Church in Spain has been inimical to the circulation of the Scriptures. Great masses of the people, generation after generation, knew not that there was a Bible. Mr. Borrow, agent of the British and Foreign Bible Society, spent five years in Spain, from 1835, endeavouring to circulate the Divine Word. He kept his mission chiefly concealed; but met with opposition, and once with imprisonment. Although Espartero was then at the head of the government, and Queen Christina was seeking favour with the liberals, yet the espionage of the Romish Church was still able to hinder a Bible mission. Borrow, in speaking of the youth he passed in his travels, says that not five in a hundred of them were aware of the existence of the New Testament. Mr. Monsalvatge, once a Capuchin monk in Spain, now a missionary in Central or South America, says that during his monkish experience he never knew of the Bible until he was a young man. Lieut. Graydon, of the British navy, between 1840 and 1843, put into circulation in the south of Spain 15,000 copies of the New Testament in Spanish. From this, and a little similar seed-sowing, sprang up many little groups of Protestant worshippers. They met in secret places; but the vigilance of the police often exposed them, and brought them to severe trials and persecution. The story of Matamoros and Alhama, and others like them, will not be forgotten.

Spain presents a varied history during the present century. Four times she has in that period adopted a free constitution previous to the present revolution, and four times it has been revoked. While Spain was divided between Joseph Bonaparte and France on one side, and England and the adherents of Ferdinand VII. on the other, the Spanish Cortes, in 1812, adopted a more liberal constitution than any other under a European monarchy. It recognised God, and even the Trinity. It was democratic in all its main principles. It made suffrage universal for all Spaniards. It equalised taxes according to ability. But it lacked the element of trial by jury and a limitation of the power of the Cortes, such as is given by having two joint legislative bodies, like the two of congress and of the English parliament. But when Napoleon failed in Russia the French were recalled from Spain, and Ferdinand again ascended the throne. By one of his first acts he abolished the liberal constitution. Yet the love of it remained in the army, and in 1820 a military revolution demanded it so threateningly that the king granted it. But when the the so-called holy alliance decreed that no liberal reforms should be allowed in Europe, unless emanating from the free choice of the legitimate sovereign, then it was demanded that the liberal constitution should be abolished again; which was not done, however, until a Bourbon-French army of 100,000 men was marched across into Spain. When Espartero was regent, after Christina's resignation, the constitution was restored again. The country then saw its highest prosperity in modern times: the powers of the church were curtailed, and much of her property was sold for public benefits from which crippling act she has never fully recovered. But the constitution was lost again in the revolution of 1843 in favour of Christina; but in 1854, when Espartero was at the head again under Isabella II., it was restored, the Cortes coming within four votes of entire toleration of all religious opinions. But under that same queen despotism again reigned.

The tendency of these four attempts to establish a permanent free constitution has been towards religious liberty, against priestly intolerance and power, in favour of intelligence and Protestantism. The more enlightened in Spain have evidently seen that the Roman Catholic Church is sustained by the ignorant and tends to ignorance. The best days of Spain, they plainly see, were when the kings encouraged liberty, discouraged and curtailed the Inquisition, and even when one of them

expelled the Jesuits from the land. Hitherto only about one-third of the population could read and write; but now, with a free press, with the privilege of a Protestant Gospel, with Christian schools, the people may rise to a glorious morning! Last year some Bibles sent to Spain from England were returned. But that will not be repeated, if a free constitution can be retained. A few months ago Julian Vargas, of Malaga, was sentenced to imprisonment for seventeen months for holding and teaching Protestant doctrines. He was careful to use no books in his school, taught everything orally; but he was charged with having a Bible in the Spanish language in his house, some Protestant books in the French, and with teaching Protestantism—and that was enough. God give the day when Spain will witness no more such scenes! The present Junta has already curtailed the power of the Jesuits, and Jesuitism has lost her strongest hold in the world.

SPANISH STUDENTS IN SWITZERLAND.

The following is from an "occasional paper," headed "Spanish Students in Switzerland." "A valued friend from England, who visited Spain on behalf of the Lausanne Committee last winter, but retired in the spring, has now returned to devote himself to the spread of the Gospel there, accompanied by Don Antonio Carrasco, of Malaga, a prisoner and exile during the Matamoros persecution, who has just finished his theological studies at Geneva. He is a young man of much ability and promise, and we trust will be able to 'preach the Word with all confidence, no man forbidding him.' A young Swiss pastor from the Jura is also about to proceed to Spain, and in various directions labourers are offering themselves.—But 'what are these among so many?' The fields are indeed white unto the harvest, and there is much need 'to pray the Lord of the harvest to send forth more labourers into his harvest.' None of the Lausanne students are yet ready to enter the field; but one of them is now in the highest department of the college, where the studies are exclusively theological, so we hope before long he will be prepared for the ministry in his native land, while all are making steady progress, and are eager for the time when they can proclaim the glad tidings to their countrymen. One who from failing health had been ordered to winter in Andalusia, has returned comparatively strong and well to resume his studies, with a deepened feeling of his country's sore need of the Gospel, which those who have left it at an early age cannot so fully realise. The number of the students, which has varied, and was at one time ten, has for the last two years been only six. These are steadily at work, and their ages are from twenty-three to seventeen. The committee expect an increase, as they are willing to receive any young men really likely to prove faithful and capable ministers of Christ, who are desirous of profiting by the advantages offered; and, with the present state of things in Spain, there will surely be many such. Perhaps it would be well, for the benefit of those who have hitherto known little or nothing of the work at Lausanne, to mention how it first began. More than four years ago, the Spanish committee at Paris requested Christians in this city to receive Don Manuel Matamoros as a student at their Free Church College. The late esteemed pastor, Louis Bridel, at that time president, immediately consented; and the extreme desire of this young confessor that others of his countrymen should share the benefits he so highly appreciated himself, led to the formation of a Spanish Committee, who established a 'seminaire Espagnol.' The great object is to give young Spaniards the advantage of Christian family influence while pursuing their studies; and for this purpose they are assembled under the roof of the excellent Pastor Cottier, attending the college lectures and enjoying at the same time private help and counsel. The plan is found to answer admirably, as, without losing the Spanish language and national sympathies, these youths are habituated to a Protestant atmosphere, with every opportunity of familiar Christian intercourse, the importance of which cannot be too highly estimated, and its fruits are strikingly manifest. The Spanish committee of Lausanne, who have laboured on in faith, love and patience, amid many discouragements, have this year had abundant proof of the good hand of their God upon them; so that they feel emboldened to extend their operations beyond merely preparing evangelists for Spain. They desire to follow them to their field of labour, and to aid the work in that country more generally. Opportunities of successfully accomplishing this are given them by the assistance of two valued English friends, thoroughly acquainted with the language and people of Spain; who although perfectly independent agents, desire to act in concert with Christians of the Free Church at Lausanne, who would gladly help them to carry out their plans.

All this occasions an increased outlay, and the committee hope the kind efforts of their friends will not slacken. Perhaps it is well to mention, their expenses during the year 1867 were £600, and the help from Great Britain nearly £160; and last year it will have been about the same. Although no very large sum for our United Kingdom to bestow on so good a cause, yet it is most gratefully received as a tribute of sympathy, and no doubt it will now be increased, with the prospect of extended work."

HOW RABBI GURLAND BECAME A CHRISTIAN.*

In Kischenew, the principal city in Bessarabia, where reside from thirty to five and thirty thousand Jews, there is a small community of evangelical Germans, who, together with many others dispersed through that district, are under the pastoral care of Pastor Faltin.

One day a man of about thirty years of age came to the minister and said, "I have lately finished my studies and passed my examination, and I am now a rabbi among my people; but as a young rabbi I have little to do, and also little to live upon. It has occurred to me that as I have time to spare from my office I might earn something by giving private lessons, and I have taken the liberty of calling to ask if you can assist me in finding pupils to whom I can teach writing and arithmetic. I have brought some specimens with me, that you may judge of my capabilities." So saying, he laid his specimens on the table: they were indeed so beautiful that no other recommendation was needed. The pastor, whose greatest happiness is found in being of use to others, made inquiries among such of his friends as he thought likely to take lessons; but when the rabbi returned after a few days, he could only say that his efforts had met with little success. "But," he added, "I have long regretted that I have not a better acquaintance with the Hebrew language, and I shall be glad to work at it until I can read the Old Testament fluently. Will you give me lessons in Hebrew till you have more pupils for writing and arithmetic?" Of course the rabbi gladly consented. The lessons commenced; but into the very heart and soul of the Scriptures the pastor found that it would not do to enter, in opposition to the express wishes of the rabbi—he could only pray that the Holy Spirit would enlighten the heart of his instructor, that he might learn from the Scriptures to know and love the Saviour; and believing that the Word of God is sharper than any two-edged sword, he trusted that its power might be felt by this child of Israel. His faith was long tested; weeks passed by without the smallest change being visible, only the pastor grew more fervent in prayer.

They had gone through the whole of the Old Testament, and were again at the fifty-second chapter of Isaiah, when it struck Pastor Faltin that something was stirring in the mind of the rabbi; his whole tone had become more earnest, and he often appeared lost in thought. After reading over the chapter once, the rabbi wished it to be read again, and left the house silent and thoughtful. The pastor fell on his knees before his God, and thanked Him that his prayer had been heard, entreating that He would finish the work He had begun. The rabbi was scarcely ever out of his thoughts. His surprise was great when at the next lesson the rabbi opened the book at the same chapter, and, having read it, he said in a tone of much emotion, "I do not know how it is I find so much in the Bible now which I never noticed before, although I have learned the Old Testament by heart. It all applies so exactly to your Jesus that I cannot but believe He is the promised Messiah."

The longed-for moment had arrived; they no longer read the Bible in continuous order, but sought out those passages in the Psalms and the Prophets which testify of Jesus. Gurland said one day, "There is nothing else for me; I *must* believe that Jesus is the Son of God; I cannot understand how I have so often read the Bible without perceiving what I now do. Judge for yourself how zealously I have studied it. Take my Bible, open it anywhere, and repeat the first word of the first five lines on the page, and I will tell you what the passage is." On each trial the rabbi repeated the whole page. "I have not done this," he said, "to show you how much I have

* From *The Scattered Nation.*

learned, but that you might know how earnestly I have studied the Word of God; and yet it seems to me as if what I am now reading I had never read before. I cannot tell how it is that I never understood it until now."

Once convinced that Jesus was the Messiah, the rabbi began to prepare for baptism, and he who had been the teacher now became the taught. He communicated what was passing within him to his wife, and entreated her to follow his example; but she would not listen to him, and only reproached him with his desertion of the religion of his fathers. He had, however, learned from the pastor how to act toward one whose soul he would win to Jesus; he prayed for his wife as Faltin had prayed for him; and knowing the words of our Lord, that wherever two or three are gathered together He will grant their request, he begged the pastor to pray with him for the conversion of his wife. Ere long she too became a believer, and the rabbi instructed her in the truths of the Christian religion as he himself had been instructed.

Persons began at last to notice how much the rabbi and the pastor were together. A German went one day into the shop of a Jew to make some purchases just as the rabbi passed by. "Your pastor will soon be a Jew," said the shopman, "our rabbi goes to instruct him every day; it will be a great thing if he comes over to us; he may be made a rabbi; there are good openings for a clever man like that." The German, who was a member of the pastor's congregation, went at once to him, and asked if there was any truth in what he had just heard. Faltin reassured the man, telling him there was no fear that he should ever deny his Saviour. But when the pastor did not change his religion people began to look upon the matter in a different light. Several of the Jews went to Gurland, and asked him if he was trying to convert the pastor; adding that it was a useless experiment, and he had better give it up. The rabbi answered openly, "That is not my object, I mean to become a Christian myself." Thereupon they all began to abuse Christ and his religion, and to prove from the Bible that He was a deceiver and not the true Messiah. The rabbi turned to the passages which point distinctly to Jesus. One of the Jews sprung up and cried out wildly, "Thou hast a false Bible; what thou readest to us is not in our Bible": and his companions all cried out, "It is a false Bible." But the rabbi answered, "My brethren, compare my Bible with your own, and convince yourselves that it is not false." After examination, the Jews could not find any difference in the Bibles; but they would not acknowledge that the weakness was in their own hearts, and that they had never understood the Scriptures as now placed before them. They hardened themselves against the truth; and as they could not turn the rabbi from it, they left him with anger in their hearts.

When he was fully prepared for baptism, Pastor Faltin wished him to name the day on which he would receive that holy sacrament. He chose Easter Sunday, in order that his wife, whose religious instruction was not so far advanced as his own, might be baptised at the same time. Meanwhile the pastor visited them frequently, and on one occasion, entering their room unexpectedly, he found them both on their knees, the rabbi thanking God with such deep earnestness for bringing them to a knowledge of Himself that tears came into the pastor's eyes.

They came to him the day before their baptism, and the rabbi said, "I have been dwelling much these last few days on the wonderful works of God, and a circumstance which happened in my childhood has recurred to my mind. I was walking one Sunday morning with my father, who was also a rabbi, through a German village, just as the bells were ringing for church, and the devotion of the people made a great impression on me. I said to my father, 'Let us stand still a moment and watch them, it is so beautiful;' but he replied, in a solemn voice, 'You must not watch them; they are an accursed people, they hold a false religion.' A venerable-looking old man, who with the aid of his stick had just reached the church door, heard our conversation, and, turning toward us, he laid his hand on my head, and said, as if filled with a prophetic spirit, 'The Lord has some good thing in store for thee, my son.' From that time, for many weeks, my father constantly brought rabbis and pious Jews to our house, that they might pray on my behalf to the God of Abraham, Isaac, and Jacob, that He would not suffer me to be led away from the religion of my fathers. This created a prejudice against all other religions, which remained strong in my mind until I learned to know that the days of the Jewish dispensation are over."

At the same period that the rabbi was being taught the religion of Christ, another Jew, a goldsmith, came to Pastor Faltin, and asked to be admitted into the church; but when told that he could not be baptised until he had received the necessary instruction, he left, and went to a

Russian priest, who at once baptised him into the Greek Church. While the ceremony was going on, all the Jews of the city gathered themselves together, intending to murder the baptised goldsmith on his way back; the whole place was in an uproar, and he had to be escorted by soldiers to his house, to protect him from the fury of the Jews. That his profession was not a sincere one we may gather from the fact that not long afterward he was seen in a state of intoxication.

The Jews had been heard to say that when the rabbi was baptised they would make away with him, and the pastor asked him if he would like the protection of the police; but he answered, "No, my defence is of God, who saveth the upright." (Psalm vii. 10.)

Easter-day came, and all the inhabitants of the town were in a state of anxiety; Jews and Christians knew what was going to take place; the church was filled as it had never been before, and many Jews were present. The greatest attention was observed during the sermon; at last the ceremony of baptism commenced; a breathless silence reigned among the crowd; even those who, for want of space, were obliged to remain outside, were perfectly still. After the baptism, all knelt, and Gurland offered thanksgiving for the mercies vouchsafed to them, and prayed that the grace of God might be extended to many of his own people. The prayer made a great impression on the hearers, some of whom were moved to tears. Three Jewish women were so affected that they rushed forward and embraced the rabbi's wife, saying, "Thou art indeed a blessed woman!" The newly baptised Christians returned unmolested to their homes; their bitterest enemies were still under the influence of the impression made upon them. Gurland said to the pastor, "God has shown great mercy to me; but it grieves me to think how many there are of my own people who know nothing of his grace. I will work among my brethren and strive to bring them to the knowledge of the Saviour." The pastor wrote to the Society for the Propagation of the Gospel among the Jews in Berlin, begging them to give him opportunities for further instruction to this end, which request was willingly complied with, and the pastor resolved to accompany him for a while on his way.

A Jewess came one day to the believing rabbi, and asked him if he had not some furniture to sell, as he was going away to Berlin. He replied, "I have lived in so simple a manner that I had but little furniture, and what I could possibly do without has been already sold." On this the woman went away, having only come to ascertain if he was alone in the house. Soon afterwards eight men came to him and said, "We know that you have allowed yourself to be baptised, and in a fit of blind zeal have fallen away from the religion of our fathers; but we have also heard that you now repent of it, and would gladly retrace the step you have taken. Here are 600 silver roubles; take them, and go away to Constantinople; no one there knows that you have been baptised, and you may again become a Jew. If you should require any more money, we are prepared to send it to you. Should you, however, refuse to follow our well-meant advice, we give you to know that you shall never leave this town alive. You may accuse us to the police of threatening your life, if you choose. We have 20,000 roubles at our command to contest the cause. Our only object is to keep you here, and it shall be obtained by some means or other; you shall be prevented spreading evil any further."

Gurland set out on the appointed day, the pastor being prevented by business from accompanying him; but the Lord fulfilled his promise to his disciple, "Lo, I am with you alway." Spite of the threats of his enemies, he reached Berlin in safety, was prepared at the Mission College for the office of a preacher of the Gospel, and, after passing through the divinity examination, he was ordained by the Superintendent-General, Dr. Buechsel, at St. Matthias's Church, the second Sunday after Trinity, 1867. He returned home, and became preacher in the evangelical district of Kischenew; he is no longer an assistant to his beloved teacher, Pastor Faltin, but has begun to work zealously for his Master among his own brethren, the Jews of that city.

THE HINDU VILLAGE.

As you travel along the broad and sunny rivers of Bengal, you notice belts or knots of trees scattered amongst the wide rice-fields, which everywhere extend almost down to the water-side. You will hear the distant lowing of cattle, the shrill crow of the cock, and the familiar bark of the dog, but there is no sign, seemingly, of a human habitation. You will see cows feeding comfortably on the short grass that fringes the bank, and goats tethered to shrubs growing along the well-trodden footpath that lies between the fields and the river. You will observe other footpaths winding their zigzag way from the water's edge to the woods beyond; and not unfrequently, lying along the bank where these paths terminate, you will find long, narrow fishing-canoes, fastened by ropes to poles struck into the soft mud; showing plainly that you are in the neighbourhood of men who cultivate these fields, and own these cattle, and use these boats. Still you see nobody, and begin to wonder where the people have gone to.

But now let us get on shore, and follow the pathway that leads to yonder clump of trees. You have a mile to walk, but I think you will enjoy the exercise. The morning is fresh, and the sun will not grow hot for two or three hours yet, so we may stroll along leisurely. The rice crop promises well, and is fast ripening. As long as the rice is in the husk we call it paddy, and the natives call it *dhan;* when separated from the shell, it becomes *chaool;* and when it is cooked, it becomes *bhat.* Rice is the staple food of the Bengalis, who could do no more without it than you could without bread. They eat it boiled, and flavoured with vegetables or fish-curry, made pungent with chillies.

Chillies are the Indian capsicum. Do you see that field on your right, with the dark-green plant on it, growing like miniature trees? That is a chilli field. Observe how the plants are laden at every tiny branch with the capsules, that hang from them like ladies' ear-drops, some golden, some fiery red. No village is without its chilli plantations. The people cannot do without chillies in their food. The field before you, decked out in yellow blossoms, is a mustard field. The mustard is cultivated for the sake of the seed, from which an oil is expressed. Possibly, when we get to the nearest village, I shall be able to show you an oil-mill. The Bengalis use the mustard-oil in the preparation of their food, and in the lighting of their houses. They are also fond of anointing their bodies with it after their morning bath, and of applying it outwardly as an unfailing remedy for all aches and pains that flesh is heir to.

And now look at that field of tall sugar-canes, as they are clustered together, with their bright-green spear-shaped leaves waving in the wind. The knotted stems of some of them are still green, but thick and juicy; others are yellow, and fast sweetening in the sun. You may possibly see a sugar-mill too in the village we are coming to. This broad prickly-leaved plant that you see in this plot of ground on your left is what is known in some of your conservatories at home as the egg-plant. We call it the brinjal; the natives call it bagoon. The fruit, you will observe, is not white, like the specimens you are familiar with, but of a dark purple. It is cooked in curries, and sometimes roasted whole, and then flavoured with chillies and vinegar.

And now we have come nearer the belt of trees we saw from the river. It is composed of clusters of the graceful bamboo, growing side by side with the sturdy banyan, the neem, the jack, the mango, and numerous broad-leaved plantain trees. Under their sheltering boughs, and in this cool retreat, are twenty or thirty mud-walled cottages. They are built irregularly, and are in some instances separated from each other by hedges, or by walls of matting. Three or four huts, built round an open square, form a homestead, and accommodate severally the parents, the married sons of the family, and the smaller children. The fourth is a kitchen or cook-house, to which may be appended a cow-shed or a store-room, and a large stack of hay. Each homestead is surrounded by a high fence or mat-wall, and is thus entirely hidden from the public view. A number of these homesteads form a village, and present, on the whole, a striking as well as an interesting scene.

Standing at the entrance leading into one of them, you may watch the family at work. In one the women, young and old, work at a treadmill, where the rice is beaten out of its shell; whilst a second group are handling the wicker sieves which separate the husk from the corn. At the doorway of yonder hut stands a spinning-wheel, with heaps of raw cotton by its side, and the grandmother is replenishing her real. Elsewhere,

they are grinding at a stone mill, in which lentils are loosened from the pod and made ready for market. Thus employed, the household pass the livelong day; and in the evening sit quietly in the open court, smoking their hookahs and chewing the pawn-leaf and betel-nut. Their children play around them, or join their companions in the lanes at races, top-spinning, and other games.

The men are usually employed in the fields, or in conveying the produce of their labour to distant markets. At night they go out a-fishing in the little boats we have already seen moored to the bank. These boats are long and narrow, and easy to manage. They are propelled by paddles, which are worked by the foot as dexterously as by the hand, and shoot across the water with wonderful swiftness. The fishermen continue far into the night plying their nets, and rowing up and down the moonlit waters; beguiling their long hours with songs, whose refrains are often joined in by voices from distant boats in different parts of the river. Sometimes, instead of fishing, these villagers, when they are evil-disposed, go out to plunder the boats laden with merchandise that may be moving up and down the rivers. They are then known as dacoits, and need to be carefully looked after by the river police.

That continuous screeching, screaming sound that you hear as you pass through the village comes from the oil-mills. Look in at yonder shed: a patient bullock, blindfolded, is for ever pacing round and round, yoked to an horizontal pole which is attached to a perpendicular beam; this beam passes through a large wooden socket, through which, too, the mustard-seed passes in between the huge grinding-stones. The bullocks are well trained to their monotonous labour, and need no watching to be kept going. The mill keeps working all through the night as well as by day. It is in mills very similarly constructed, and worked also by bullocks, that the juice of the sugar-cane is extracted.

When matters of great importance or of general interest need to be discussed, the heads of families assemble for the purpose under the shade of one of their largest trees. There, seated in a circle, they talk in loud tones, and often with angry gestures, until the head man—or *mundul*—of the village utters his decision as the decision of all others, and so send the dispute. Under some such tree the missionary takes his stand. The spot is well chosen; for most of the people, as they go to and fro, must pass by it.

At first the women and children take flight, and the men stand gazing suspiciously at the white-faced intruder. They say, in undertones, "It is the Magistrate Sahib come to punish us for some evil committed in the village." A missionary once tried to calm the fears of a villager by chatting with him familiarly about his field and cattle. He succeeded, after a little difficulty, in drawing him out into pleasant talk. His wife, however, who had listened behind the door, still continued suspicious; and fearing that her husband might have his own words turned against him, and might be suddenly seized and carried off, she cried out, "What a fool you are! Cannot you come away? Don't you know that he will suddenly seize you, and take you to the police-station? Run in, and I'll shut the door!"

As a rule, however, the men gain courage as they note the missionary's quiet manner and gentle tones, and gradually gather close around him. Once disabused of their silly fears, they forget that they had at first shrunk from him, and listen with eager curiosity to the blessed words he speaks. They testify to the searching power of the Gospel by nods of assent, and shakes of the head, and words such as these:—

"Tell us something more; it will do us good. We are poor, ignorant men; if you will not teach us, who will? Our Brahmin priests come here, it is true, but not to tell us words that make the heart tender. They take money from us, and tell us to make offerings to our gods: but that does not make us wiser or better. We obey them, for they have the power of bringing down the anger of the gods upon us. Our cattle may die, or our crops may fail, or fire may burn up our village; and, worse than all, when we die our spirits may pass into the forms of lower animals, and we shall be more miserable than we are here. Leave us some of your books, and we will ask the Brahmin, when he comes, to read and explain them to us. When will you come again, sir?"—*Scenes Among which We Labour.*

THE MISSIONS OF THE AMERICAN BAPTIST MISSIONARY UNION.*

THE missions of our American brethren are divisible into two classes:—Those carried on among the heathen nations of Asia, and those which have for their object the introduction of evangelical truth among the Catholic and so-called Protestant populations of Europe. In Asia they occupy spheres of missionary labours in Burmah, Assam, and Nellore; in Hindustan, Siam and China; in Europe, Germany, Sweden, and France.

In Burmah the missions embrace three distinct races of people,—the Burmans, the Karens, and the Shans, each speaking a separate language and of diverse religious beliefs. Although carried on in most cases at the same stations, the missionaries confine themselves to their special department, and the work of evangelising the different races is prosecuted separately. The mission among the Burman people was the first attempted by American Baptists. Although originally commenced by the eminent men of Serampore, on Dr. Judson's arrival in Burmah it was at once made over to the American churches, and until recently they were the only evangelists among the Buddhistic population of this semi-civilised empire. The chief stations are six in number. In connection therewith, fifteen native churches have been formed, containing nearly 700 members. Nine missionaries give themselves to this department: besides their wives, three or four ladies devote their energies to the diffusion of knowledge and the word of God, of whom Mrs. Ingalls has signalised herself by her self-denial and her devotedness to the work, visiting the people in their jungle homes, and living for months together in the very bosom of native society.

It is, however, among the Karens that the greatest triumphs of the Gospel have been won in Burmah. Few missions in any age are so remarkable as is the Karen mission, for the rapidity with which the Gospel has spread among the people, and for the liberality shown by the converts in its maintenance. More than ten years elapsed after his arrival in Burmah before Dr. Judson became acquainted with the existence of these interesting people. The conversion of a Karen slave, employed in the Temple of Rangoon, first brought him into contact with them; and it was by the efforts of this slave that the Gospel was then carried to his countrymen. The Karens, for the most part, lived in villages separate from the Burman population, though subject to the King of Burmah, by whom they were held in bondage of the most bitter kind. They did not, however, accept the Buddhism of their oppressors; but preserved their own ancient and singular traditions—traditions wonderfully like the early narratives of the Old Testament. They were not idolators, though they were held in great fear by the supposed existence of injurious demons. They were sighing for deliverance from the yoke that oppressed them, and this they first found in the word of God. Subsequently temporal deliverance also was granted them, on the overthrow of the Burman power by the East India Company.

The Karen work of our American brethren is carried on from seven centres, at which eight missionaries usually reside; the minor stations are more than 100 in number. 340 churches have been formed, containing 18,500 members. The number of native pastors and preachers is 350, of whom 58 only have been ordained. The liberality of these native Christians is a very striking feature of their history. The returns before us are not complete, but it is understood that quite two-thirds of the cost of the entire mission is provided by the converts. To take a few illustrations. The 54 churches connected with the Bassein station, having 5,743 members, last year raised £1,062. The 1,583 members of the Henthada station raised £267. Hence has arisen the rapid multiplication of all the agencies required for instruction and for the wider spread of the Gospel. We should here add that the above account does not include the very flourishing stations, sustained almost entirely by native contributions, under the care of the Revs. Messrs. Vinton and Luther.

The Shan mission is of very recent commencement, and numbers at present only 134 converts. Two missionaries are engaged at present in this particular field.

Our space will not allow of any extended notice of the Karen Theological Seminary, containing fifty-eight students preparing for the ministry of the Word; nor of the translations of the Scriptures, and other numerous and useful works which the brethren have accomplished. In all these labours our brethren have displayed the highest

* From the *Missionary Herald* of the Baptist Missionary Society.

ability, and the blessing of God has been very largely vouchsafed.

Four missionaries are engaged in the country of Assam, a portion of the presidency of Bengal, and four labour among the Teloogoos in Southern India. Till of late the Assam mission has been a discouraging one; but last year a remarkable work of grace broke out among the Garos, an aboriginal tribe of the district, occupying the hills to the south of the Brahmaputra. The men first converted appear to have heard the Gospel in the first instance from the lips of our own missionary, Mr. Bion. Subsequently they received more information from the native preachers, till at length one of them began to announce the glad tidings to his countrymen. The missionary, Mr. Bronson, visited them, and, after due examination and inquiry, not fewer than twenty-six were baptised at one time. The work thus commenced continued to grow, and now more than seventy Garos have put on the Lord Jesus.

A similar blessing fell upon the Teloogoo mission. Converts were multiplied, the churches were strengthened, and new stations were opened and supplied with teachers. The members of the churches now number 140; last year they were only forty-six.

The missionaries in Siam labour both among the Siamese and the Chinese, three having charge of the stations. Here also much good has been done, more Chinese than usual having been added to the church. In China Proper the Gospel has been preached by six missionaries at Swatow and Ningpo, and in a wide circle around these important cities. Some 300 converts have been made; but the churches have had to endure much persecution for righteousness' sake. The church, at a place called Tang Lang, was planted under the following circumstances:—

"For a long time," says Mr. Johnson, "we were unable to procure any sort of premises. As soon as a house was secured, the mob arose and levelled it to the ground, destroying all they could lay their hands upon. But, nothing intimidated, the disciples continued to meet together as best they could, generally at the house of one of the sisters, a widow. Last year another house was procured. For weeks after it was occupied, it was nightly assailed with all manner of missiles and filth, and the brethren and sisters, whenever they appeared, were accosted with the vilest language. But they cling the closer to one another and their Saviour, cheerfully following and trusting in Him. They are now rejoicing in His victory, sitting under their own vine and fig-tree."

MEDICAL MISSIONS. INDIA—NAZARETH.

The third report of the Punjab Medical Mission for 1867-8 is now before us. As already mentioned, Dr. Elmslie had experienced much opposition and many trials of his faith in Kashmir, during the greater part of the summer; but he had opportunities for doing much good towards the end of the season, and, as usual, on his journeys to and from Sivinagar, he held receptions for the sick along his whole line of march. No fewer than 263 persons received medicine and advice for their bodily ailments on these occasions, and, what is better, had the Gospel proclaimed to them by our indefatigable friend, who never loses sight of the promise, so full of encouragement to all missionaries, either at home or abroad, "As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: *so shall my word be, that goeth forth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it.*" At these receptions on the route, a suitable portion of God's word was first read, and briefly and simply explained, after which a short prayer was offered up to God, for his blessing on the Word read and explained, on the people assembled, and on the advice and medicine about to be dispensed. These religious exercises did not appear to be distasteful either to the sick or their friends; on the contrary, the people took an interest in them, and some of the listeners appeared to relish them. Conversations and discussions on the subject of religion were repeatedly held; religious books were distributed among those who, on trial, were found able to read. Several persons who had formerly received medical aid and religious books

from the mission, came to show themselves and express their gratitude. One of these was the Nawab of the extensive district of Uri, who had, two seasons before, been cured of a long-continued and painful disease.

Surely these statements are very suggestive, and full of encouragement to all concerned, especially to Dr. Elmslie and our friends in the Punjab.

On his arrival at Amritsar, Dr. Elmslie opened his Medical Mission Dispensary, and carried on the work there from the 23rd of January till the 28th March, 1868 ; during which time no fewer than 557 patients were treated. The mode of procedure was similar, in all respects, to that followed in Kashmir.

There are other fields in which the Punjab Society hopes to devote its energies. *Palampore*, situate in a valley of the Kanqua range of hills, and round which European tea-planters have clustered, desires a medical missionary. *Peshawur* is a very favourable field, and has great claims on the society. The *Derajat frontier* seems peculiarly suitable for medical mission agency. In short, the field is very large, but the labourers are few, and the means at the disposal of the society are limited. We cordially assent to the concluding sentences of the report : " The society feels sure that, humanly speaking, no missionary can go forth armed with the chances of success that a medical missionary possesses : he appeals to men at times when, depressed by sickness, their minds must be more susceptible to impressions of a religious character, and he adds to all his other claims on their attention the powerful one of gratitude for the alleviation of their bodily suffering. All, then, who desire to afford to the people of this part of the world the means of hearing the Gospel preached, will, it is hoped, contribute to the funds of the society."

The following extracts from a recent letter give the latest intelligence of Mr. Vartan at Nazareth. He writes on November 1st, 1868 :—

" Since my last letter nothing of any note has happened within the circle of our mission. Everything has gone on as usual, with the exception of a little interruption of our hospital proceedings. This interruption was allowed, partly to give some rest to Mrs. Ramage (the nurse), who has been poorly for some time past, and partly, as we were expecting hospital furniture soon to be here to enable us to put the hospital in a more working order, as the want of proper arrangements caused considerable inconvenience during the past. This, I trust, will be remedied as soon as we accomplish the necessary arrangements. But during this temporary interruption, there were so many applicants deserving admission, that I was quite at a loss what to do. I sent away most of them, but the act really tried my moral courage, and some of them I could not altogether refuse, so that they were allowed to have some kind of food, shelter, &c., in the house, though not as nominal hospital patients.

" Our autumn has been more than usually unhealthy, which gave me more than sufficient work to do ; and I am still very busy, as there is considerable sickness in all the neighbourhood. I am glad to say that the proportion of deaths is small, in comparison to the number of the sick. This, I believe, is partly due to the innocuousness of the fevers, and to the generally favourable state of the patients' constitution, but chiefly to their *earlier application for medical aid* and to *better nursing*, which are being appreciated more and more. Still, I hear of a considerable number of deaths in distant villages, where the people are less privileged.

" I carry on the preliminary services in connection with the dispensary regularly, and I am glad to say that the people listen to the Gospel message with due attention and reverence. There are many who cannot understand what is spoken to them ; others who would not like to hear Christ set forth to them openly as the sole means of salvation ; and others quite careless about their spiritual welfare ; and yet I have not seen any of these circumstances affect their conduct during the services. Often I have observed one beating her breast ; another ejaculating, 'Truly we are condemned !' a third, 'We hear no such words from our priests,' &c. &c. All these may be a momentary feeling, but we may hope that the continuance of the preaching of the Gospel, however feebly performed, by Divine blessing will produce some permanent effect on their hearts in due time.

" A patient told me, some time ago, that his priest had told him not to go to the Protestant doctor when he needed medical aid, but to the doctor in the convent. His reply was, 'I go to the Protestant doctor because I get something more than the bitter medicine ; the doctor speaks to us about Christ and the salvation of our souls. This not only takes away the bitterness of the medicine, but soothes my sufferings also. I often feel as if I got better before taking the medicine.' The priest replied, 'For that very reason I advise you not to go to him, because these words, if you

give heed to them, will tear you away from the bosom of our holy mother.' He stopped the mouth of the priest by saying, 'When I listen to the words of Christ, the holy mother cannot and will not be displeased, for she herself bade the people, at the marriage in Cana of Galilee, "whatsoever he saith unto you, do it."'

"An elderly Mohammedan, who frequents the dispensary for a neuralgic affection, from which he often suffers, has obtained much relief and instruction through the dispensary. Some time ago, his wife and son were laid up with fever, and I visited them in their own house. In the course of prescription the woman begged pitifully, and would move me to pay more attention to her and her child, for the sake of Mahomet, &c.; but the old man turned round from his seat and corrected her, asking her to say instead, *for the sake of the wounds of Christ.*

"I performed a serious operation some time ago on a young Mohammedan. The patient left the hospital relieved of at least five or six pounds' weight of hypertrophied integument, which had been more than a mere inconvenience to him. He was not quite well when he left us, but I hear he is fast improving. Both before and after the operation he was given up by himself and his friends as a most hopeless case. The success in this case, therefore, although not complete, made some impression on their minds; and since his departure, I hear from him, through his fellow-villagers that come, some expression of his grateful remembrance of us. As further tokens of his thankfulness, he sent, on two occasions, two camel-loads of water-melons.

"The government latterly has been taking active measures, and partly by force, partly by stratagem, has subdued all the wandering Bedouins in this neighbourhood, so that travelling is now quite safe. I trust this will be the means of an easy introduction of the Gospel among them. But at present their leaders are in different places in custody, and the rest, with their wives and children in a most pitiable state, scattered about, and I hear they are suffering from great want. If some means could be afforded, and a few of their children adopted into Christian families, great good might be expected. This would be, I fear, a rather trying task at first, but I think it will be worth the trial."

Contributions to the various objects of the Medical Missionary Society are received in Edinburgh by the Commercial Bank, or by Dr. Omond, 43, Charlotte Square; in London, by Mr. James Watson (Messrs. Nisbet & Co.), 21, Berners Street, W., or by Messrs. Fuller, Banbury, Matheson & Co., 77, Lombard Street; in Cambridge, by Theodore Maxwell, Esq., King's College; in Malvern, by Dr. Dalzell, Seaforth.

Contributions since last statement in September.

Miss Harrison, Sheffield	£20	0	0
Anonymous, from A. H. D.	1	0	0
Anonymous, for Amoy, from Dublin	0	9	0
Findlay Anderson, Esq., Harneston	5	0	0
Strange, Robert, by British Linen Co.	1	0	0
A Scotsman, from Toronto	5	0	0
Lady in London, by W. Brown, Esq.	0	11	6
Dr. Henry Bell, Bath, by do.	1	0	0
Richmond, Mrs., Quany House, Crosby	2	2	0
E. T. Caulfield, Esq., Bath	1	1	0
Mrs. Cuming, 7, Porchester Place, London	1	0	0
Charles Robertson, Esq., Boyle ...	5	0	0
Mrs. Popham, Stonehouse, Carlisle...	2	0	0
Miss J. Dawson, Lancaster	5	0	0

THE American Missionary Association is, no doubt, the favourite organisation through which Northern Christians send aid to the Freedmen. During the past year it has employed 532 missionaries and teachers, and will, we trust, greatly enlarge its work with the return of peace and quiet in that disturbed section, of which the election of Grant assures us. With the aid of the Freedmen's Bureau, and by making all the use it can of the co-operation of the coloured people, it has already secured a large number of sites and buildings for high schools, normal schools, and incorporated colleges. High Schools are established in Wilmington and Beaufort, N.C.; Savannah, Ga.; Memphis and Chattanooga, Tenn.; and Louisville, Ky.; Normal Schools at Hampton, Va.; Charleston, S.C.; Macon, Ga.; Talladega and Mobile, Ala.; and chartered colleges at Berea, Ky.; Nashville, Tenn.; and Atlanta, Ga. Of these, Berea College had 300 pupils last year, of whom more than 100 were white. Fisk University, Nashville, had 413 pupils. The Atlanta and Mobile institutions are very promising, and the latter has one of the finest buildings in the State.—*New York Independent.*

INTELLIGENCE.

England.

(From our own Correspondent.)

The week of universal prayer has been celebrated as usual in London and other parts of England. The central meeting in the Freemasons' Tavern was not quite so well attended as usual, but there were numerous meetings in all parts of the city and suburbs. The need of a rebaptism with the Holy Ghost was ardently felt and prayed for. There is a constant tendency to sink back to deadness and formality when the Church remains long in a state of rest.

The great event of the month has been the excitement as to the decision of the Privy Council. The judgment forbids the use of altar lights and various other innovations. The Ritualists have held different meetings, and appear to be much divided in opinion. Archdeacon Denison and others counsel submission; some are anxious to resist and take the consequences; while a third party talk of secession. Common honesty requires submission if they remain in the church, as they are pledged to yield obedience to the supremacy of the Queen by the vows they have taken. The more Jesuitical section wish, however, to hold their position still in the church, and to wield its power for their own ends. They counsel the giving up of the practices strictly stated to be illegal and the preaching of the Romish doctrine which these practices imply. Nothing conclusive will be effected until the doctrinal questions be raised, and it be clearly decided that the holding of the dogma of transubstantiation, being opposed to the articles, must deprive a man of any title to remain in the church. The cautious measures of the past cannot be continued without fatal effects. It is evident that there must be more boldness if the church is to be cleansed from the leaven which is producing such disastrous results. It is satisfactory in the meantime to have the practices authoritatively condemned. It is to be hoped that the doctrines will now be assailed.

The agitation continues as to the disestablishment of the Irish Church. The Rev. J. C. Ryle has published a tract, setting forth very strongly his views, as opposed to Mr. Gladstone's measure. He considers that the disestablishment in question is the establishment of a gigantic system of godless government in Ireland; that it is a direct breach of a solemn agreement made between England and Ireland in the Act of Union; that it is a direct help to Popery; and that it will lead on to the disestablishment of the Church of England. He sees nothing in dissent to make him prefer it to the Established Church, and he has not the slightest confidence in the voluntary principle. On these grounds Mr. Ryle will give the most strenuous opposition to the proposed measure of disestablishment.

The annual gathering of Evangelical Clergy at Islington, took place on Tuesday the 12th January. Between four and five hundred were present. The Rev. Daniel Wilson presided. He delivered an address on "The Advantages and Perils of the Connection between Church and State." "The enemy," he said, "both from within and without, is seeking to separate church and state. The Church of Rome desires it, that she may seize upon the prey and reign supreme. The Protestant dissenter wishes it, that he may attain an equal position with the churchman. The Romanising members of our own church promote it, because it will enable them to exalt the priesthood, and bring the laity into thraldom and subjection." In the history of the Jews, the union of church and state was sufficiently intimate. As soon as the Roman State became nominally Christian, the duty of the ruler was at once recognised. The Reformation was brought about by the united action of church and state. The state gives the protection of law to the church, and checks the ministers of it from deviation and excess. The church christianises and spiritualises the state. They act and react on each other for mutual benefit. The rural districts are supplied with ministers in a manner which no voluntary agency could effect. An effectual check to heresy is supplied. If the church sinks dissenters will sink too. This was the purport of the address. He concluded with the counsel—"Above all, preach fully Christ and Him crucified. Maintain boldly our Protestant principles. Give full effect to our evangelical articles and homilies. Be diligent, not in multiplying un-

meaning and popish ceremonies, but in the real work of the ministry—'instant in season and out of season, always abounding in the work of the Lord; forasmuch as ye know that your labour shall not be in vain in the Lord.'"

The Rev. T. R. Birks delivered an address on the same subject as illustrated by Old Testament history. He explained his view of what was meant by the phrase, "The connection between Church and State:" first, that the State, that is, the rulers of the State, those who represented Christ in his kingly office, were bound to honour God and to dedicate themselves openly to the service of God as the king of nations; secondly, that the rulers of the Church, and those to whom was committed the task of maintaining the public worship of God and of teaching divine truth to the people, were bound to honour the rulers of the State as having a commission from God not only in secular but also in sacred things, when they had submitted to the authority of the truth of Christ; and thirdly, that Christian and believing rulers were bound to honour the public teachers of religion, not only on account of that God who committed to them their trust, but also for the sake of the society in the midst of which they exercised their sacred functions. In conclusion, Mr. Birks said that the great lesson to be learnt from the whole of the Jewish history was, that nations stood or fell as they obeyed the revealed will of God, and that it was when the rulers in church and state combined to maintain the truth, and promote the worship of God, that both might be expected to prosper.

The Rev. C. F. Childe delivered an address on "The Advantages and Perils of the connection between Church and State." In the course of his address, he said: "If English churchmen were wise, but above all if the Evangelical clergy were wise, they would uphold the Queen's supremacy whether exercised by royal commissions, or expressed by the Privy Council, to the utmost of their power."

The Rev. Dr. Blakeney and the Rev. Joseph Bardsley, gave addresses on the same subject.

At a meeting of representatives of different churches at the Rev. Newman Hall's, Dean Stanley was present, and, in the course of his remarks, expressed his desire to keep ritualists and all in the Establishment; he was strongly opposed to the separation of Church and State principally on the ground that the union enabled persons of different religious sentiments to form one church.

A correspondent of the *Times* has devoted his Sunday mornings for the past twelve months to visiting the City churches, and he reports the results of his observations. There are, it seems, between St. Paul's Cathedral and St. Dunstan's-in-the East, 35 churches, all of which have thus been unofficially inspected. The results are thus told:—"In two the congregation consisted of 5 persons each, in three others the attendance was under 10 each, in six others from 10 to 20, in 10 others I found from 20 to 40, and in the remainder the worshippers were from 40 to 90; in only one church did I find 100, but in that case the church was well filled. This includes the poor women who come for the bread which perishes. Thus in 10 churches the united congregations did not exceed 100 persons, and in 30, employing 30 or more clergymen, as many organists, &c., the gross total of the congregations would not exceed that of one of our West-end churches."

The new edition of *The Congregational Year Book*, which furnishes statistical information respecting the Independents, has been published. The following summary shows the number of the Congregational churches:—in England, 2,003; Wales, 866; Scotland, 102; Ireland, 27; Islands of the British Seas, 16; British and North America, 125; Australia and New Zealand, 158; Cape Natal, &c. 12; foreign mission churches, independent of numerous out-stations, 133—total, 3,442. There are computed to be 314 vacant churches. There are of ministers and missionaries in England, 1,915; Wales, 393; Scotland, 102; Ireland, 25; continent, 7; colonies, 227; foreign lands, 166; native ordained ministers in heathen lands, 63—total, 2,898. It appears that the number of pastors is, in England, 1,492; Wales, 342; Scotland, 88; Ireland, 22; continent, 5; colonies, 181; missionaries (European), 158; native pastors in heathen lands, 60. There are, in England, 423 ministers without pastoral charges. 123 new pastors were called last year. 383 students are in the colleges, and 63 in institutions connected with the denomination.

On the last night of the Old Year a great congregation assembled at the Metropolitan Tabernable. Probably, not fewer than 7,000 persons accepted the invitation to see the Old Year out and the New Year in. It would be impossible to imagine a more imposing or a more affecting spectacle than that which met the eye at the hour of midnight, when, at Mr. Spurgeon's suggestion, apparently every member of this vast

multitude engaged in silent prayer. After the lapse of a few minutes, the silence was broken by Mr. Spurgeon, giving one verse of a hymn, which was sung with almost dramatic effect by the vast assembly. Mr. Spurgeon afterwards, in a few earnest and impressive words, invoked the Divine blessing upon his hearers, who consisted of persons of every class.

Scotland.

(From our own Correspondent.)

The week of prayer was observed in many parts of the country, ministers and laymen of different churches taking part in the exercises.

The success of the Edinburgh Medical Missionary Society is well known to our readers. A similar society, which was instituted in Glasgow a year ago for the purpose of encouraging a missionary spirit among medical students, of co-operating with kindred societies in training and supporting medical missionaries, and of carrying on medical mission work among the poor in Glasgow, in their report just published states that the progress which they have made has been most satisfactory and encouraging. A Bible-woman attached to the institution reports that she has visited upwards of 1,200 families, and been invariably received with kindness and gratitude.

Glasgow is well known for its many successful missions carried on on the territorial principle. From the ministry of Dr. Chalmers, half a century ago, the impetus given to this work has not been lost. The different churches all take part in it. The annual soirée of the mission congregation in connection with the Barony Parish Church, Glasgow, was held on the evening of the 16th. This chapel was started some years ago by the Rev. Dr. Norman Macleod, specially for working men and women, and one of the arrangements was, that only those dressed in their working clothes should be admitted to one of the services on the Lord's-day. Dr. Macleod, as usual, took the chair. The report as to the position of the congregation stated that, although no seat-rents were charged, the seats were allocated year by year for the afternoon service. At 30th November last there were fully 600 sittings so allocated, being rather more than the number at the corresponding period of the previous year; and during the past few weeks, of these 600 sittings 480 had been taken up by the old sitters or given to new applicants. The number of communicants during the year showed an average of 211. The baptisms of children under one year were 77. The Sabbath-school and the savings'-bank had continued their useful operations, and a few weeks ago the Saturday evening entertainments in the hall had been resumed for the winter.

From an excellent pamphlet recently issued by the Sustentation Fund committee of the Free Church, entitled "Our Financial System for the support of the Ministry — Dr. Chalmers' Visionary Anticipations realised," we might take many interesting facts proving the complete success of voluntary giving for the support of ordinances in all parts of the country. The following table shows the constant rise of ministerial income during the last twenty years. The stipend from Central Fund is paid to all ministers of regularly recognised congregations, without exception. Every church dependent upon it alone has also its manse or free house :—

	Central Fund Stipend.			Average Supplementary Stipend.			No of Congregations.
	£	s.	d.	£	s.	d.	
1849	122	0	0	53	6	0	729
1854	133	0	0	57	0	0	756
1859	137	0	0	61	0	0	784
1864	143	0	0	69	0	0	835
1868	150	0	0	74	0	0	865

The average income over the whole church is thus £203, besides the manses—the highest average ever attained by an unendowed church. The church, as is well known, supports many congregations in widely-scattered and poor districts, who are mainly dependent on the Central Fund.

At a late meeting of the Edinburgh Town Council, there was read and remitted to the Lord Provost's committee a memorial from the committee of the Sabbath Alliance of Scotland, stating that the "memorialists have been grieved and shocked at finding that Sabbath shopkeeping has been greatly on the increase in Edinburgh for several years past, and that no steps have been taken to check the evil." As an example of the "alarming extent" of the traffic in question, the memorialists stated that statistics had been carefully taken on the evening of Sunday, 6th December last—and that 498 shops were found open in the city, including 135 dairies and 46 druggists' shops. The memorialists urged the magistrates and council "to adopt some efficient means to put down the evil in question."

The Marquis of Bute's secession to Rome has created some stir, though it was rumoured long ago. It is stated, we know not with what authority, that it was his refusal to pledge himself against secession to Rome that put an end to an expected matrimonial alliance with the House of Argyll.

Ireland.

(From our own Correspondent.)

The week of prayer was observed with more interest this year, and though perhaps the meetings were not held in so many places, they were better attended. In Belfast and Dublin they were held both morning and evening; the morning meetings being connected with the Alliance, those in the evening with Presbyterian congregations. In the Metropolitan Hall, the mid-day services were presided over by General Dobbs (Episcopalian), the Rev. Mr. Dobson (Independent), the Rev. Mr. Stevenson (Presbyterian), and others, and in some churches the services of the Lord's day succeeding had special reference to the week.

The decision of the country at the recent elections is being rapidly accepted by able and thoughtful men as practically decisive of the question of disestablishment in Ireland; pamphlets are issued calling for some immediate consideration of the practical aspects of the question; and it is understood that steps are being taken to collect information on the financial arrangements of free churches. The bishops have taken no steps, except to nominate a consulting committee.

There is some rumour of an attempt being made to publish Irish tracts in Ireland, written by Irishmen, for Irish circulation; a movement certainly in the right direction. If tracts were not called and printed as tracts, they would oftener be read than they are. *Plain Words* meanwhile continues its career of usefulness, and with so much success that it has doubled its size and its price. It is admirably suited to the country, and the opening number of the year proves that it will be conducted with all its old independence, information, and charity.

After having served more than one generation, Dr. Cooke fell gently asleep on a Sunday afternoon (December 13th), and left behind him the memory of one of the greatest and best men of the Presbyterian Church. His life was very brilliant; his death was very peaceful; and the feebleness of age had kept him so completely from his old work and prominence that that brilliant life seemed far away back. He has been the leader of his church, and the hero and idol of Irish Protestants, and a household word in Ulster for more than thirty years: and it was ten years before that that he had obtained his singular distinction. In 1829, a powerful body of Arians seceded from the Presbyterian Synod of Ulster, so powerful in intellect, character, and social position, that it was feared they would make good their footing, and propagate their opinions from within. They yielded at last, after a desperate struggle fought in successive church courts, and fought chiefly there between two men—their own leader Dr. Montgomery and Dr. Cooke; but fought by the latter with such persistency, such magnificent resources of intellectual power, with so trenchant a logic, a rhetoric so impassioned, and a faith so fiery and Lutherlike, that it was won, and he lived to see the church that God had blessed him to purify developed into a strength, and doing a work of which at that day men little dreamed. This honourable eminence was one that clung to him, and of which he was worthy; and it was in this controversy he acquired his great mastery in the Scriptures, to him a genuine sword of the Lord that he lived to grasp and wield. The pulpit which he occupied in Belfast since 1829, was a point of attraction to numbers out of his own church, and not even of his own country. Travellers were drawn by his fame, and the large building was always crowded. His sermons were oratory of the highest kind, with the least of mere ornament, but stately with argument, and built up on Scripture. He was not a profound scholar, though accurate and clear in what he knew, and he left little from his pen: yet he did a work that was large and widespread, and of a kind so thorough, that it falls to few men to accomplish it. And he lived to say he had finished his work. His private character was very beautiful, simple, generous, affectionate, rich with the tenderness of a strong nature. He was much beloved, and more, if possible, in his latter years, when his controversies were over: and his affections were very deep, and his spirit very wide and tolerant. Very kindly too, and ready, and accessible, generous to a fault, and a loyal friend. Unable to leave his bed for some weeks, he still continued the habit of conducting family worship, and, when an old friend would see him, had some passage of the Scripture selected on which they interchanged their views. Rallying at intervals, but sinking all the while, his death

hardly took any one by surprise. He had asked on the Sunday morning to hear the story of Gideon ; he had uttered his confession : " I die in the full assurance of understanding ; I die in the full assurance of faith ; I die in the full assurance of hope ;" and in the dull December evening he passed to his rest. A public funeral was almost a matter of course. The Moderator of the General Assembly, the Primate of Ireland, the Bishop of Down, some members of Parliament, and some personal friends, were the pall-bearers. When the procession, which extended over two miles, had wound through the crowded streets to the cemetery, the Rev. Dr. Morgan addressed those who got access to the chapel. The next Sunday there was not a pulpit in Ulster where his life was not the text ; and through Ireland, and in churches not of his own communion, kindly words were spoken, and the brilliant services were rehearsed that have made a mourning for the man who wrought them, greater than in the memory of a generation.

The memorial to the Rev. Dr. Cooke has taken the double form of a statue to be raised by the general public, at a cost of £5,000, and an Assembly Hall to be raised by the Presbyterian Church, at a cost of £15,000. Such a hall will be of great advantage to the proceedings of the assembly, and it is intended to combine with it accommodation for the business of the church ; while this hall will be placed in Belfast, the expansion of the Presbyterian Church, if as continuous as it has been, will before long necessitate a similar building in the metropolis.

France.

(From our own Correspondent.)

Amid the turmoil of politics and free-thinking, in which the monster '93 is ever and anon thrown up by the surges, a living threatening reality, waiting only to be helped ashore by a wave more potent than the rest, the foundation of God standeth sure ! Last night (January 14) it was refreshing to the spirit to see a thousand Jews and Jewesses crowd Herz's brilliant concert room, to celebrate the eighth anniversary of the Israelite Universal Alliance. Formed timidly in 1860, after sixty years of freedom, during which, for the sake of prudence, the Jews had avoided any appeal to national feelings, the Alliance had then about 150 adherents ; now it numbers 9,158 members, and fears not to say, " Palestine is our country, not France !" and to invite Gentile friends shortly to taste of the fruit of the land of milk and honey, by coming to its agricultural school and colony near Jaffa, where they will see the true owners of the soil, "under their vines and fig trees." The Alliance helps on everything which may promote Israel's welfare in countries where there is freedom, but its special aid is given to Jews in lands where they are yet oppressed. Spain is now open to the exiled, and General Serrano has declared that the decree of banishment of 1492 is abrogated in fact. In Roumania the Alliance has obtained, through the interference of the great western powers, punishment for the persecutors, and restoration and restitution for the ill-used Israelites. The Jews oppressed in the stationary eastern nations, and exposed to caprice and cruelty, look to the Alliance, which finds a noble emulation among the European governments to befriend its cause, which, indeed, is that of liberty. Schools, and incentives to study and progress in every branch of science and art, are vigorously encouraged by the Alliance, and at length an agricultural school is founded in Palestine ; Mr. Netter, the first treasurer of the Alliance, being on the spot to superintend. M. de Rothschild has given 10,000 francs, and 200 francs a-year to purchase books for a central library in Paris ; and prizes are awarded by the Alliance to remarkable Jewish literary productions. A committee of propaganda among Israelites is at work ; and the energetic union of every particle of strength is called for—"for if Israel be lifted up, all nations will also be lifted up." The receipts for the year are 56,322 francs, and expenses 60,411. The reserve fund or capital amounts to 48,000 francs. A vigorous and patriotic appeal was made.

The speech of the president, Mr. Crémieux, now past 73, was as usual fresh with youth, and more than usually patriotic. He struck the chord which has never ceased to vibrate in the Jew's heart, but which has long been silent in France, and kept it vibrating and giving out sounds of joy, and hope, and promise, and exultation, such as we have not yet heard. Alluding to the eloquent words of Père Hyacinthe lately, speaking of the Jew in Notre Dame, he said, " They astonished the ear and stirred the heart ; and yet Roman Catholicism has cruelly persecuted the Jewish faith." But the covenant with Abraham is everlasting. The Book is our book, how is it that they do not see that if the Jew falls, Catholicism must fall ? We

are not with them, but they with us ; *we* cannot die without their falling with us, but, if they fall, it does not prevent us living on. God promised Abraham that through him he would bless the nations. We can do nothing without God. Wherever Abraham's seed is great and prosperous, multiplied blessings come upon the nation. Why then persecute us ? Christianity has our God for basis. If it pleased Jesus Christ to come again, no Jew would crucify Him ! Jerusalem is rising ; and it is thought of giving the land to the Jews to dwell in. God gave it to Abraham. In our religion we can separate nothing from God. The land is God's, He gave us a lease of it, He lent it to us, the land of milk and honey while cultivated for Him ; but when forsaken, the Holy Land is sterile. We have thought that we owe to the young Israelite what is most noble—the culture of the land. The religious agriculturist does not thank the sun, but raises his thoughts to Him who spread the heavens. Let us thank God for having allowed us to begin to cultivate afresh the beloved land which is yielding her increase. The Holy Land is more our country than this one ! New Jerusalem is before us, and let all nations flow to us and help us to construct it."

Albert Cohen passed under review the various steps for thirty years past, which have brought about such promising results ; Sir Moses Montefiore by his charity, an American Jew by his liberality, M. de Rothschild, by his hospital and schools, Blumenthal by his tears and alms-collecting—only to mention the aged. And now comes the highest project on the verge of realisation : Jerusalem restored as the Mount of the Lord, blessed, so that it shall be as Palestine, and Palestine as the whole earth—for the earth is the Lord's and the fulness thereof."

Even so, just as they are, in unbelief as to Christianity, but pressing on to the foremost rank in intellectual culture, the Jews are preparing for their national restoration. And the impulse is from Paris.

(A journal reports that the Mount of Olives has become French property.)

The Jew in his past and present history is a stubborn fact, a rock against which all the waves of atheism dash but to be broken into spray. And this anniversary will tell on the hearts of believers, as a precious testimony to the truth of God's Word in the very den of raging infidelity.

This last expression is not too strong ; 200,000 readers at least daily read in their newspapers assertions like the following : "Of all human aberrations, the most dangerous, the cause of the greatest amount of evil, and of the most fatal divisions among men, is the singular aberration of thinking it possible to prove the existence or non-existence of God, the immortality or annihilation of the soul, and so many other problems impossible now to be solved." "Why do we claim with indefatigable perseverance, *the separation between Church and State*, if not that we are deeply convinced that religious questions are elements of division, and that the time is come to shut them up in the domain of individual conscience. Let us believe what we please to believe, and reject what we please to reject ; but where is the necessity of telling the public of our belief or disbelief, since it is impossible to demonstrate that we are right, and our adversaries are wrong?" "We condemn, in the present day, every kind of religious or anti-religious propaganda, every kind of apostolate, whether deist or atheist, spiritual or material. From these fatal apostolates have come all the evils under which we suffer now, and must suffer long." "This natural tendency is the most fatal and anti-social that we know of. It is the primary cause of every deception, superstition and intolerance ; it gave us the Inquisition, St. Bartholomew's Day, and the Dragonades. It is for not having broken clearly off from it, that our revolution lost its way and ended in the concordat, the empire, and all the consequent shames and miseries."

Of such are the men who have the upper hand in the popular meetings in Paris, and who put down all opposition by clamour.

It was interesting, though little noticed by the Protestant public, to see at the Christmas fair on the Boulevards, a stall on an open space, bearing the inscription, "We testify that the Father sent the Son to be the Saviour of the world," and from whence flowed an incessant stream of Gospel tracts, and oral teaching. Sometimes the public would stand in hundreds, listening to the bold earnest testimony to the grace of God. Freethinkers would come violently to insult, blaspheme, and mock ; but invariably the crowd was against them, often laughing and hooting them away. The two Christian Frenchmen set their faces like a flint, and God gave them gentle boldness to come off victors in every encounter. The fullest liberty was enjoyed, and at the close of the arduous campaign of twelve days, a police agent, who had been present during the most violent scenes with the blasphemers without in-

terfering, said: "It is a pity that men who do so much good as you should ever die!"

This is the fifth time that these evangelists have proved that we have the fullest liberty to do good, if we know how to use it. It is one of the many fruits of the Exposition of 1867. It also proves that the religious fibre in our population is not destroyed: what they hate are the Jesuits, and on their account all ecclesiastical form; but give them the pure words of our Lord Jesus Christ, and speak with the earnestness of personal experience, and they will listen, and come again and again to hear, and often to express gratitude for good received. Oh that we could persuade hundreds to carry on Gospel work, instead of wasting their strength on sterile discussions, and unprofitable questions!

The Emperor in his reply to the congratulations of the clergy, on the occasion of the new year, used these remarkable words: "What is taking place shows how indispensable it is to affirm the great principles of Christianity, which teach virtue to live well, and immortality to die well."

The times, indeed, show that great principles alone can save us—not church questions. The statue of Voltaire has obtained subscribers enough; 38,000 francs have come into the committee, in four-sou pieces, and a spot near the Institute has been appointed for its erection. The new edition of his works is rapidly bought up, and the increased audacity, in word, and pen, and deed, against religion (in every shape) government, and law, seem to bewilder all the powers of the State. Everything seems converging to impregnate France with Voltaire even as before her great Revolution. The general elections at hand excite to the utmost the energy of the opposition.

Now, what is Protestantism doing? As a whole, it has lost its energy. While everything calls for a sturdy testimony in word and deed, it is cold, languid, dead. Individuals there are, and here and there even a church or an institution, who shine with the true light of Heaven; but, to use the words of one of our best periodicals, "The general works of French Protestantism languish, and several are falling away. In vain is it attempted to galvanise them now and then by appeals sent forth *in extremis* to a wearied public, which has long turned a deaf ear to these periodical lamentations. It is felt that some of these societies are no longer, as formerly, vigorous organisms, animated with abundant life, but are almost fallen into the state of simple automata, whose very mechanism is at times out of order. Committees and organisations are not wanting, a plethory of these things is rather to be feared; but look into things to the bottom, and it will be seen that this apparent abundance often conceals utter penury. What is wanted everywhere, more or less, is a deep inner life to animate and give warmth to external activity. What is wanted is the Spirit of God to breathe over the slain and make them live. If only this need were felt!"

The Lord may use the week of prayer, which has been widely observed, to rouse up many. There are cheering symptoms here and there, especially in the south, but generally they are the result of individual effort, sometimes of a woman, of a soldier, of a traveller, or of a stranger.

Father Hyacinthe has electrified the vast audience he draws to Notre Dame, with his liberal views of religion, and immense talent in making the worse appear the better reason; praising England and Protestants and Bible-reading, seeking to reconcile men to Rome, by this show of liberalism never felt by Pope or Council. Were he ever to receive Christ as his full personal Saviour, he might be a powerful instrument to save souls. One would fain think him even now not far from the kingdom of God.

A new journal *L'Eglise Libre* (The Free Church) has just been started by Christians who wish to see churches separated from State-assistance.

Germany.

(From our Berlin Correspondent.)

THE beginning of the year has had, as usual, religious reunions. Just at the close of last year there was a large gathering of Sabbath school teachers here, an institution which is now prospering in Berlin. Some 400 persons were present, among whom were Dr. Derner and others of the clergy. The Sabbath school is so far a tentative institution in Germany, that they have not yet quite fixed its relation to the pastor, nor to the classes for confirmation or for adult instruction. I have no doubt that they will, in the end, wisely decide on these questions, and naturalise the Sunday school as one of the great religious institutions of Germany. The advantage of Sunday schools here is considerable: it accustoms the young to receive religious education as something apart from school learning, and they are

in Germany wisely attempting to make the service attractive. At Christmas time the Sunday schools had their magnificent Christmas trees with all their rich store of suitable gifts. Then the church thus utilises the lay element :—Christian young persons are trained to impart religious instruction, and a bond of friendship established between the pupil and the instructor which may prove of lasting benefit. Religion is less identified, too, with the clergy, and felt to be a matter in which all have a common and profound interest.

We have had our week of prayer, or, rather, I should say, our four days of it, three meetings being held in the German language and one in the English. As regards the English, this is, I believe, the first time that it has been attempted at Berlin. At two of the German meetings the Queen of Prussia was present, and seemed to take a profound interest. The prayers ranged over the various spiritual needs of the city and the church, and were of a fervid character. The addresses were short and appropriate. One of the prayers, I believe, caused some sensation ; it was offered by a Christian nobleman, and seemed to anticipate a speedy breaking up of church and state in Prussia, and of the existing union. I do not believe myself that matters have gone so far as this, but no one can doubt that the Prussian church is exposed to perils, and that it needs the prayers of Christians of all lands that it may be enabled to hold up the glorious banner for truth displayed at Wittenberg in the Reformation period.

I shall glance at the ecclesiastical intelligence of the month. By far the most important comes to us from Hesse-Darmstadt. Your readers will remember the great Worms festival. It was, I may mention in passing, a financial success, as the contributions received for the monument exceeded the expenditure by some £2,000. But it was a far higher success than this. It contributed much to elevate the position of Protestantism in Southern Germany, which has certainly not been rising, owing to the rationalistic tendencies of too many of the Protestant clergy. These have afforded a famous handle to Bishop Kettler, the clever and astute Roman Catholic bishop of Mayence. It is not the time now to refer to the famous controversy betwixt him and the higher clergy of Hesse-Darmstadt, ending in no degree to his honour. He and his clergy had been very angry at a Protestant Gustavus Verein Calendar, which was certainly severe enough on the Roman Church, but the Protestant reply was that the bishop had made far heavier accusations against the Reformation and its results. The reply of the bishop was rather a lame one—that he had described results as following the Reformation, but had not affirmed that they were its consequences. But I have referred to all this rather as an introduction to my present intelligence.

The rationalistic party of Southern Germany was extremely mortified to find that they cut a very poor figure at Worms, where the presence of the King of Prussia and of Dr. Hoffmann stood sadly in their way. A preacher of Darmstadt, Herr Mezenius, a teacher also in a school, published a pamphlet on "Luther and our Times," which excited attention from its extremely rationalistic character, and, in so calling it, we use a very mild term. In consequence, some 2,000 inhabitants of Darmstadt presented a petition for his suspension from his church office. This gave rise to great agitation in the country, and the Schenkel party, to regain the ground lost at Worms, used every effort to get up counter addresses. Lawyers were summoned out who had never been known to attend church service to defend church liberty, and all possible influences were applied, but still the higher church and state authorities were determined that Mezenius should leave Darmstadt. The confident expectation was that the Grand Duke would dismiss him, but it issued that the powerful intervention of a very high lady, who wishes Mezenius to be the tutor of her children, prevailed in his favour. Names are not mentioned in the German press, nor shall I do so. I think the statement may yet meet with an official contradiction. Your readers may imagine what a handle this discussion gives to theologians like Dr. Kettler or Dr. Manning. As it is, I understand one young Lutheran minister has gone over to the Church of Rome.

There is not much else of interest to contribute. I regret that so much energy is wasted here in confessional struggles betwixt the Reformed and the Lutheran ; the fault lies mostly with the latter, as it is they that mainly struggle against the union. There has been, for instance, an unpleasant dispute in the Rhenish province in the Saarbrücken district about some new churches, whether they should be purely Lutheran or Union in their constitution.

In Pomerania, again, the Lutherans, I think, are doing good service in exposing Archdeacon Schiffmann, who was a member of the late Bremen Protestant Verein, and whose signature was attached to its published declarations. It is denied

that synodal action can be brought against him, except for offences against morality; if so, it is high time that the church authorities should be able to subject to discipline those who plainly deny the Gospel.

I see that a subscription is about to be got up for Dr. Krummacher's family. I believe he has not left them in such circumstances as might be desired. I believe an appeal is to be made to England; may I commend the object to your readers? many of them may have profited by Dr. Krummacher's earnest and noble expositions of Christian truth. Any subscription sent through you to your German correspondent, will be carecarefully handed over to those interesting themselves here in this object.

Sweden.

INTOLERANCE OF THE CHURCH LAWS.

ALTHOUGH a few years ago the laws were so altered as to admit of some dissent from the National Church, intolerance and persecution are not extinct. From a Stockholm newspaper, 24th December, we learn that an application was made to the Consistories in Upsala, by a number of individuals in the Northern district of the archdiocese for permission to secede from the church, and form themselves into a separate congregation. They represented that they held by the evangelical doctrines of the church's standards; but that on account of various corruptions in the church's worship and administration, they could not conscientiously remain members of it. They craved that they might be wholly separated from the National Church, and be allowed to build a place of worship, and choose a minister for themselves, promising to use Luther's catechism, and the old psalm-book and liturgy. This request was refused, as not consistent with the conditions of tolerated dissent, and on an appeal to the king, as "Head of the Church," the decision of the Consistories was confirmed. This implies that the consciences of these people are to be coerced by the civil powers, and that against their conscientious convictions they are to be compelled to remain in the National Church.

That the king is practically recognised as Lord of the conscience, was fully apparent by the procedure of a recent church meeting, convened by his authority, and constituted according to his ordinance. Many of the members, clergy, and laity, acknowledged that the present law of divorce in Sweden is entirely contrary to the law of Christ (Matthew v. 32), and that it grieved their consciences to be compelled by law to celebrate what they in the light of their prayer considered adulterous marriages. Did they, therefore, prohibit such marriages from being celebrated by any clergyman, or the persons contracting them from being allowed to be members of the church? Did they even declare that for themselves they would not celebrate them? No! by no means. Oh no! They merely proposed to petition the king not to compel any clergyman who conscientiously objected to it to perform the marriage ceremony in such cases! This, of course, implies, that if the king order it, they will, as heretofore, not refuse to give the church's blessing to adultery, the king being thus regarded as supreme, not only over the *adiapture*, but over the law of Christ. As another evidence of the slavish subjection in which the church allows itself to be to the king, it is worthy to notice that a shallow, pert young man, who has gained some notoriety, by a very dishonest and superficial pamphlet against the Divinity of Christ, was allowed to be a member of this church meeting, recognised there as a member of the Lutheran Church, and that no one had the courage to protest against his sitting there on the ground that, according to his own profession, he was not a Christian, but an ostentatious blasphemer.

Russia.

THE JEWS IN THE RUSSIAN EMPIRE.

THE Rev. J. Alexander publishes in the *Jewish Herald* the following interesting particulars:—

Having lately returned from a tour through some parts of Russia and Poland, I desire to communicate to your readers some facts which came under my observation concerning the progress of the Gospel among the Jews of the Russian empire. In St. Petersburg I made the acquaintance of a goodly number of Christian Israelites, and also visited a Christian asylum for Jewish orphans. This institution is doing a most blessed work: it maintains twelve Jewish girls entirely, and receives between thirty and forty more as day scholars, who obtain the same Christian education as the boarders. The fact that many Jewish parents are anxious for their children to be brought up in this Christian institution, in preference to a Jewish one which has been opened in direct opposition to it, plainly shows that the New Testament, which is extensively circulated

among the Jews, begins to have its proper influence.

In Kishinew also a great work is being done among the Jews. Rabbi Gurland, who is now well known to your readers, labours there, and his work is *largely* owned by the Lord. The applications for Christian instruction are more numerous than he can comply with, and those Jews who remain inimical to the Gospel are not a little alarmed about his success.

A short time ago, when a rabbi and his wife were about to make a public confession of faith in Christ, all possible artifices were used by the Jews to dissuade them from the step; but when all other efforts failed, they sent for his elder brother from Kiew, hoping that he would be the means of retaining the rabbi in their community. But what happened? Instead of the believer returning to the synagogue, the unbelieving brother, too, becomes convinced of the truth of Christianity, and sends for his family from Kiew, that they all might bend their knees before the newly-found Messiah!

Leaving Russia Proper, I have yet a few words to say about what I saw in Russian Poland. In Warsaw I found a large number of Christian Israelites, among whom are some of the most influential citizens; one of them has even been ennobled by the Emperor of Russia. Their Christian character is everywhere highly spoken of, and whatever position they occupy they enjoy the greatest confidence. Two ladies, for instance, believing daughters of Abraham, keep an educational establishment for young ladies, and the children of some of the best families are among their pupils. One Christian Israelite living near Warsaw makes very laudable efforts to spread the true Gospel among Jews and Gentiles, and is about to extend the usefulness of his labours by erecting an orphanage for the reception of Jewish and Gentile orphans. This institution will be a centre of light in a land of Popish darkness, and deserves the prayers and support of all Christians. Considering that *no foreign* missionary is allowed to labour in Poland, the importance of the orphanage becomes all the greater, for its superintendent will have favourable opportunities for preaching the Gospel to Jews and Gentiles.

In the meantime the word of God is being circulated in Poland wherever an opportunity offers itself; and I may state that the committee of the Bible-stand at the Crystal Palace has sent there during the last three years more than 5,000 copies of the Gospels and Epistles to the Hebrews in Hebrew, which have been distributed and thankfully received by the Polish Jews.

When I review in my mind all I saw in the Russian empire, I am compelled to acknowledge, with thankfulness to God, that the work prospers wherever it is carried on; but, remembering how inadequate are the means as yet employed, I must add, in the words of our Lord, "The harvest truly is plenteous, but the labourers are few. Pray ye, therefore, the Lord of the harvest that He will send forth labourers into his harvest."

Spain.

Dear Sir,—Again I ask liberty to avail myself of your periodical for the insertion of a letter from a valued correspondent in Spain. Nothing that I could say is needed to add to the earnest appeal it contains for fresh effort on behalf of that country. Spain is just now attracting much interest in its political aspect; would that as much interest were felt on its behalf in a religious point of view! It will be obvious that the effort at present being carried out involves considerable pecuniary outlay, and as it is contemplated still further to extend operation—some provinces having, as yet, scarcely heard of the Gospel message—still more will be needed. Should any of your readers desire to help us, contributions may be sent to myself or to either of the following gentlemen:—

Rev. G. Carlyle, St. Philip's Terrace, Kensington; Rev. A. N. Somerville, South Park Terrace, Glasgow; John Rew, Esq., Brown's Buildings, Liverpool; S. Harvey, Esq., Moorland Terrace, Leeds. Yours faithfully,

S. Southall.

128, Briggate, Leeds.

"*Madrid, Jan. 15, 1869.*

"My dear Friend,—The earnest appeal which the necessities of Spain constrained me to make in the letter I addressed you last month, has met, in one particular, a prompt response. I then begged that, pending the emission of the Scriptures, a million of separate Gospels be printed on the spot and passed into the hands of the people. This has been answered by the British and Foreign Bible Society assuming the number indicated as their share, whilst other societies and individuals are disposed largely to augment the aggregate number. We give God thanks, and as He has answered our prayers, we ask with more confident faith another request, that He would himself give

the wisdom and provide the means whereby this large supply can be made available and reach the hands of readers. It is a far easier task to find money in England for a million of Gospels than men in Spain fitted for their circulation. May God send labourers into his harvest! Let each person who contributes to this blessed project pray over his gift, and those who have no money redouble their prayers that God would guide our society and individuals to wisest measures, and Himself open doors, and dispose hearts, and raise up agencies, by which these Gospels may reach the hands of readers even to the remotest provinces and towns of Spain. And shall our faith stop there? The priceless words of Divine love will fall on deaf ears, except God open hearts for their reception. The letter will be dead, except the Spirit quicken. Let, then, those who assume the responsibility of giving Spain a million Gospels, follow their gift with earnest entreaty that God would so pour out on the people the promised Spirit of Truth that the Word may be accompanied with convincing and converting power.

"Since my last report the few labourers in this city have had much reason to bless God, and still more to cry to the Lord of the harvest in view of the vast opportunities compared with the insignificancy of effort as yet put forth. The 'Madrid Committee' lately formed has not yet a place of worship, nor the means to pay for a good hall, were such offered. Thus whilst we hear of large audiences in Seville and other towns, the teaching of the Word in the capital is still restricted practically to our own house, where, for more than two months, we have had each Sunday afternoon a well-filled room, and to the Casino in the lower part of the town, where, for want of time to mature the work as it is needful, the attendance has fallen off. This is one of the many instances in which the work is hindered through the want of faithful labour which could be expended with rich fruit. Another valued labourer, recently returned to Madrid, is about to open his house for the preaching of the Word.

"The distribution of tracts printed here at the expense of the Religious Tract Society continues on a large scale, and serves greatly to awaken, in wide circles, inquiry after the things of God. It would be difficult to over-estimate the value of this means of drawing attention to the Gospel of the Saviour. To this date as many as 150,000 of tracts and small books like 'Andrew Dunn,' 'A Saviour for You,' &c., have passed from where I write into circulation. Every day also we despatch parcels to the provinces, availing of every opportunity through persons in our confidence to whom the distribution can be entrusted. Yesterday a friend took a packet for Manilla. To-day, whilst I write in the midst of the elections, the business in the Ayuntamiento was for a moment suspended, whilst one of our distributors, entering to claim his vote, was relieved of his armful of tracts by president, magistrates, counsellors and officers, all eagerly begging the favour of a 'Protestant Tract.' He returned apace to fill his wallet afresh for the same field. An hour before, another good helper, going to his work as printer's compositor, had sought entrance for his tracts among the guard on duty for the day at the Home Office. The captain gave the word of command, the entire company was placed in a line, and with a few words, in which their officer told them that they were to read the books with attention, because they told of liberty and life, the 113 men of the company received each one his tract, 'What is the Gospel?' or 'The Best and Surest Road.' Since this another company has sent to ask in like manner.

"In the meantime the priestly party show their estimation of the work going on, by writing against it in the public press. The *Siglo* of Sunday, Dec. 27, dedicated a leading article to the tract 'A Saviour for You,' which they styled a Christian gift, which the people of Madrid had received to lighten a dull season at the hands of the Protestants. The article is conceived in the strongest vein of Mariolatry, the writer complaining that the whole tract points to Christ, whilst the 'Mother of God' is passed over in silence. The *Regeneracion*, of Dec. 31, has an absurd paragraph noticing the four tracts then issued, which they counsel good Catholics to buy up and destroy. They say all publications are suspicious which cite largely the Scriptures; that the productions in question are poisonous; and that all the religious publications which lack the *approbatur* of the ecclesiastical authorities may be regarded as *prima facie* impious. The *Esperanza* recommends landlords not to let their houses for the preaching of the Gospel, which the *Universal* replies to, saying, 'The preaching of the Gospel cannot well be opposed to religion, however partially it may be opposed to the Roman Catholic religion;' and, further, censuring the fact, which had come to their knowledge, that some proprietors of houses in Madrid had received anonymous letters, threatening the burning of their houses if they let them for such purpose.

"A new bi-weekly, the *Iglesia*, has been started, in which Rome seems to out-do itself in blasphemous pretensions. Mary is not only the Mother of God, but 'the Almighty,' our 'Co-Redemptress.' Pamphlets of 150 pages and upwards have come out, written by priests, to expose the errors of Protestantism. One bears upon its title-page, 'An Answer to the Publications of, &c., and the heretical book Andrew Dunn.' But, whilst many oppose, other writers in the public press take our defence. We are again in this short-handed. Had we the time at our command, availing of the favourable disposition of several of the best journals, the press could largely be used for the advocacy of truth. To-day appears an article on the claims of the Romish Church, in the *Voz del Siglo*, the writing of our A. C. The same high-toned journal published two days ago a wonderfully bold address to the 15,000 ladies of Spain, who, under priestly inspiration, recently memorialised the Government against religious liberty. The writer is a friend of our own, one of the most distinguished professors of the Central University.

"The Scripture portions, printed here by a faithful servant of Christ, are going rapidly into circulation. Planting himself in an arcade, where he has hired a stand, our good brother L. is selling daily 300 or more of 'Matthew's Gospel,' which are purchased by rich and poor. Had he suitable Bibles he could sell largely. The Romish version of the Scriptures is in little favour, and of the Protestant version there are none on sale at Madrid. The few copies brought in by private friends were exhausted in a few days. Neat gilt-edged Testaments disappeared at once, some of the readiest purchasers being ladies, who desired the book to carry with them to church and read, let us hope during Latin mass.

"Our dear A. has spent nearly a fortnight in visiting Malaga and Cordova; he was in the former place during the recent insurrectionary movement. His old friends there received him gladly. The school will shortly be re-opened, the work of evangelisation is being pursued, and a large field is prepared, demanding only faithful labour.

"A good Englishman had sold largely of Bibles and Scripture portions, as well as distributed tracts, in the Alameda and places of public resort. Another English friend who had aided him in the work was permitted, during the three days the Republican party held Malaga as their own, to move about through the barricades with perfect freedom, unmolested, because known by all the people as the vendor of the Protestant books. During the three days named, Mr. A. had good opportunity of seeing that, contrary to the representations of the Government, the people of Malaga behaved with exemplary order, whilst the troops subsequently were guilty of great excesses. This was also the most remarkable phenomenon in the revolution of September, witnessed by myself. The people, when supreme in power, knew self-restraint; no violence was committed. And it is remarkable that it is among the same political party the Gospel has formed the chief entrance. Almost universally in Spain the Republican hails Protestantism, almost without knowing why. He loves liberty, he knows that his country groans under the slavery of ignorance, superstition, and priestcraft, and he is persuaded that there is some occult connection between the Gospel, human liberty, and progress. At the same time many are drawn to Protestantism only in its negative aspect, and welcome it alone because it is opposed to the lying imposture of Rome.

"In Cordova the door is entirely open. Three hundred Gospels carried thither by Mr. A. were disposed of in two days, and a large number of tracts put into circulation.

"I have left till the last, amidst much beside, the most interesting of the fields of effort with which we are connected. I named last month Mr. A.'s visit to the medical missionary and the colporteur established in Valladolid. These have been labouring with great assiduity, and have been the means of circulating in the capital of Old Castile a vast amount of Gospel truth. The public attention has been arrested by it, and very specially by a visit of our devoted Carrasco, who was able to gain the ear of large audiences in what was, in September last, the Church of the Jesuits, now the 'Temple of Liberty,' whilst he treated in a course of three lectures the subject of Religious Liberty. The first night, the addresses not having been publicly announced, about 2,000 came. The second night, to hear the subject of Religious Liberty treated from a scriptural point of view, 4,000 eager hearers pressed into the church. The last night, when the subject was treated historically, and the blood of the martyrs of Valladolid itself was brought in testimony against the intolerance of Rome, large numbers left unable to gain entrance into the Temple. The interest manifested was absorbing. Our young friend's reception was nothing less than enthusiastic. And amidst the many warm wishes with which he was greeted as he descended from the pulpit,

let me record one only, that of an old woman, who, grasping his hand, said, 'God give your tongue fifty years of health to tell such blesssed truths.'

"Carrasco's visit led to an increased demand for the Scriptures and tracts; of these latter Valladolid has not received less than 10,000, many of which have gone into the towns and villages adjacent. The effect, our medical missionary advises, has been very marked. The priests from the pulpit bewail the spread of heresy, whilst others engage in active opposition by means of the press. To-day C. sends thither a printed reply to certain attacks on the doctrines of the Gospel, to be followed by a second, of which I hope to speak more anon. The adversary will not permit his citadel to be taken without opposition. All controversy we have ever heartily deprecated. But a public movement like that of Valladolid necessarily evokes public discussion; and in proportion as the public attention is aroused the struggle between the powers of good and evil will necessarily display itself. In the midst of all, our trust is in Christ, and in the triumph of his truth.

"I have left myself no time or space to speak, as I had purposed, of the working men's classes, founded in Madrid by the excellent rector of the University, and sustained by young men whom he has called out as voluntary teachers. He will have his reward. Had we the time we would willingly teach in these classes. By the same rector's invitation, we have joined in the founding last week of an Association for Popular Education, designed to spread largely through the country the benefits of what Spain so much needs. When England is alive to the necessity, we will, God helping us, spread through the land Christian schools.

"I close, as ever, begging my dear countrymen to behold the harvest, how large, and to cry to the Lord thereof to send fitting labourers. Brethren, pray for us!

"Yours very truly,

"_____."

"P.S.—Jan. 18. Since dispatching my letter to you, a good first floor has been taken by the Madrid Committee in a central position, and service announced for next Sunday morning. It will continue to be held, God permitting, in the places already occupied. Yesterday the Word of Life was thus preached in Spanish in three houses in the afternoon, and in a fourth in the evening."

Burmah.

INTERVIEW WITH THE KING.

The Rev. J. E. Marks, of the Society for the Propagation of the Gospel, has a letter in the *Mission Field*, describing an interview with the king which has been most satisfactory in its results.

On Monday, October 12th, we had our first interview with the King of Burmah. I went to the palace (which seems to occupy about one-eighth of the city, and is fortified by a stockade) with Capt. Sladen and the Kulla Woon. On reaching the steps we all had to take off our shoes, and then walk a considerable distance to the apartment in the garden where the king was receiving. We entered the room, in which were very many of the Burmese high officials and ministers seated on the floor. We too seated, or rather squatted ourselves down. In a few minutes the king came in attended by a little boy, one of his sons. The king is a tall, stout, thoroughly Burmese-looking man, about fifty-five years of age. He had on only one garment, the pulso or beautiful silk cloth covering from his waist to his feet. He reclined on a velvet carpet, near which the little prince placed the golden betel-box and water-cup, and then reverentially retired. As the king entered every Burman bowed his head to the ground and kept it there. His majesty, according to his usual custom, took up a pair of binocular glasses, and had a good stare at us. He then asked if I was the English Poongyee? when did I arrive? how old was I? &c. &c. He then asked me what requests I had to make to him, assuring me that all were granted before I spoke. I said that I had four requests to make:—1. Permission to labour as a missionary in Mandalay. 2. To build a church for Christian worship according to the use of the Church of England. 3. To get a piece of land for a cemetery. 4. To build, with his majesty's help, a Christian school for Burmese boys. With regard to the first, the king said very courteously that he welcomed me to the royal city: that he had impatiently awaited my arrival, &c. &c. I was to choose, with Captain Sladen's advice, a piece of land for a cemetery. That with regard to the church and schools his majesty would *build them entirely at his own cost.* I told him that the Bishop of Calcutta had most liberally offered £100 towards the church. The king replied, "It is unnecessary, I will do all myself." He directed me to prepare the plans, adding that the school was to be built for 1,000 boys. The king said

that it was his wish to place some of his own sons under our care, and he sent for nine of the young princes, fine intelligent-looking lads of about ten years of age, and formally handed them over to me. He handed me a hundred golden pieces (worth £50) to buy books, &c. for the school. The king talked about his high regard for Captain Sladen, whose word he could so implicitly trust; of his desire to do all the good in his power, and especially to be friendly with the English. He asked me whether I would procure machinery for him from Europe. I said that, with every desire to oblige his majesty, I must decline all commercial or political business; that my province was simply that of a religious teacher. The king was evidently pleased with my answer. The interview having lasted over two hours, his majesty concluded by inviting my boys and self to breakfast in the palace on the following day. He kindly accepted the presents of beautifully bound books which the Calcutta Committee had been good enough to forward to me for him.

Tuesday, 13th. Captain Sladen being too poorly to accompany us, my five boys (Moung Gyee, Moung Hpo Too, Moung Bah Ohn, Moung Tsan Hlah Oung, and Moung Hpo Ming) went with me to the palace at nine o'clock. We travelled in covered bullock-carts, as it is considered very wrong for a poongyee to ride on horseback. We found the king in the Hman nan dor (or glass palace) attended by several of his queens and daughters. My boys prostrated themselves, as did the other Burmans, whilst I squatted down in a cramped position, being obliged to keep my feet out of sight. The king was seated on the highest of a flight of six steps. He began by asking if I was comfortably housed and cared for. He reiterated his promises of yesterday, and expressed his hope that all would not be in vain. He made me tell him about each boy, and he addressed some kind words to them. I presented him with a pretty telescope, and the boys gave a lot of English toys to the young princes. In return the king gave two pussoes (silk cloths) valued at £3 to each boy. I also presented to the queen, through his majesty, a box of beautiful needle and crochet work made and presented by the Burmese girls in Miss Cooke's school. The king pulled out two or three pieces of work, but did not seem to know much about them. He tossed them to the ladies behind him, who evidently valued them highly. The king began to speak to the boys about religion. He told them that they should not lightly forsake their ancestors' creed. I interposed, when he laughingly said, "Oh, Pone-dorgyee" (high poongyee, the name he always gives me), "I and you will talk about these matters alone by ourselves." I replied, that I should be delighted to converse with his majesty on those subjects which were of the highest moment to all mankind. The king said that he only wanted to guard the boys against being rash and foolish, or changing their religion to please men; that he was perfectly tolerant; that he had never invited a Mussulman, Hindoo, or Christian to become a Buddhist; but that he wished all to worship according to their own way. He told me to make what use I pleased of his steamers between Rangoon and Mandalay, and to grant passages to and fro to any boys whom I might wish to send. We were then conducted to another apartment, where a sumptuous breakfast was served to us in English style. My boys and I sat down to table, the Burman attendants wondering to see our lads freely using knives and forks instead of the orthodox fingers in eating. Suddenly my boys and all slipped off their chairs on to the ground, and when I looked up to see the cause, I found that one of the elder princes, a lad of about seventeen, had entered, having been deputed by his father to see that all was right. More than thirty different kinds of sweetmeats, all made by the queen's own hands, were offered to us. After breakfast we were conducted by one of the woons or governors over the royal gardens, which are unlike what are generally known as gardens elsewhere. There were very few flowers, but a number of shrubs and young trees, planted in no order as far as I could discover. The place is neatly kept, and is divided into two parts by a canal of stagnant water.

I went again to the palace by appointment, with my boys, yesterday morning, to take the plans for the school and teacher's residence. The king was in the same part of the palace—the Hman nan dor. He approved of the plan with one exception, viz. that the school must not have a triple roof, such being only for princes and poongyees. My house is to be so honoured. The king's minister for public works was called into the presence, and ordered at once to commence the work, and to use all expedition in its completion. The king gave me £100 towards school furniture. I told him that I would procure a plan in Rangoon for the church. He repeated that it would trouble him very much if no English poongyee came to Mandalay. I assured him that his liberality would not so be despised, but that I really would myself return and open the school.

After some further general conversation the king spoke to the boys, and especially to one Arracanese boy whom I adopted in 1863. He repeated what he had said before about not forgetting the religion of his ancestors. I said that the boy's ancestors had not heard the good news which I taught him. The king took no notice of what I said, but continued to the boy, "Always remember the Yittănah thōn bah (the three objects of devotion), the Păyah' (deity), Tăyah' (law), and Thingah (clergy)." I said, "Christianity teaches us to worship the everlasting God, to obey His law, and to receive instruction from the clergy." The king seemed annoyed for a time, and then repeated, in his usual good-humoured manner, "I cannot talk with you about religion in public; we will talk about it privately on your return." He added, "Do not think me an enemy to your religion. If I had been I should not have called you to my royal city. If when you have taught people they enter into your belief, they have my full permission;" and then, speaking very earnestly, "If my own sons, under your instruction, wish to become Christians I will let them do so. I will not be angry with them." I could not help thinking at that moment of poor Judson and his associates in 1823-24. What a wonderful change has come over the land since that time! May it not be that God is even now answering the fervent prayer of those devoted men in the time of their greatest peril, "O Lord, open the eyes of the King of Burmah?" He was brought up as a priest or poongyee; is learned and devout as a Buddhist. But he has not yet found peace. He is now earnestly seeking to acquire merit by the performance of good deeds. He has asked me to be his almoner; to send his bounty to my brother at Ceylon (the sacred island of Buddhism), and to other places. The Kulla Woon told the king that on the previous day (Sunday) he had been present at our service, and had heard me pray for his majesty and the royal family. The king was much interested, and told me that he had ninety children. I gave him a copy of our prayer-book in Burmese. He read aloud the "Confession," and then read two or three pages silently. He said that he would study it attentively.

United States.

The colporteurs at the South are greatly encouraged by the signal success of their efforts to establish Sabbath-schools and to circulate religious truth. One who has made himself familiar with an extensive portion of North Carolina, reports cheering results.

Early in October I held a meeting for twelve days at a place where I organised a Sabbath-school last year. Sixteen professed their faith in Christ, six of whom were connected with that school, and four with another about five miles distant. A poor woman whose seven children attended this school, and who had no other educational facilities, told me that her two daughters, who were converted, had learned to read at the school, and had since delighted to read their Bible.

I then assisted a minister in another meeting for over a week; twelve professed to be converted, and the church seemed to be revived and enriched. I then commenced another meeting at a schoolhouse four miles from any church, where I organised a Sabbath-school last spring, and where the people had never had much preaching. The meeting continued fifteen days, and resulted in the hopeful conversion of about thirty souls. Eleven of these are connected with the Sabbath-school; ten others are parents, some advanced in life. One of the most influential men in the community, an avowed Universalist, who had not read a word in the Bible, or a religious book except Universalist publications, in fifteen years, was touched by the truth and Spirit of God, and bowed in the public congregation, and sought for mercy. After his conversion, he at once closed his "Bar," joined the church, commenced family worship, and is now leading a movement for building a house of worship.

A church of twenty-four members was organised by a neighbouring minister. As several of the converts had been addicted to intemperance, we established a Council of the Friends of Temperance, since which the keeper of a grog-shop near by intends to give up his soul-destroying business. I organised a prayer-meeting which promises to do much good, and there is an increased interest in the Sabbath-school.

While we would give God all the praise for these glorious results, we have no reason for believing that if the colporteur had not organised that school or held that meeting, aided by ministers and Christians of different denominations, one of those thirty souls would, up to the present have been converted; that a church would have been planted at that place; that a Temperance Council would have been organised; that the manufactory of drunkards would have been closed; or that a prayer-meeting would have been established among that people.

Labrador and Greenland.

The following is from the Annual Report on Labrador, published on the return of the "Harmony":—

The reports of the congregations with reference to their temporal and spiritual condition during the past ship year do not present any very striking features. As to the spiritual state, there is scarcely that degree of life and progress discernible which it appears only reasonable to expect on the part of such as have been for many years, some even from early infancy, under the influence of the Gospel, and yet those best acquainted with the Eskimoes, their character, mode of life, peculiar weaknesses, and peculiar temptations too, are very willing to thank God for every faint spark of true life from above that may show itself. And there are, beyond a doubt, many such sparks and some bright flames of faith and love too. Witness the case of Boaz, for thirty-eight years a faithful native assistant at Okak, of whom the missionaries record that "he sought not his own, but the Lord's, and strove to walk in the path of truth, and had to bear his share of the reproach of Christ.

With regard to externals the year has been a trying one. In the autumn few fish and seals were taken, and there was a scarcity of food, even though the unwonted number of foxes caught in the winter placed in the hands of the Eskimoes the means for purchasing European articles of food, as bread, flour, &c., more plentifully than is ordinarily the case. The disease among the dogs, to which a considerable number, especially at Hebron, fell victims, almost put a complete stop to the reindeer-hunt, so that in the Mission-house there was a great lack of fresh meat. In the early summer, on the breaking up of the ice, the seal-take was abundant.

The winter was very severe, especially in the early part of the present year; spring and summer were unusually dry seasons, so that the garden-crops were in poor condition.

From Greenland it is stated: In reference to the temporal prosperity of the people, last winter was not so favourable a season as those of the immediately preceding years, only a few seals being taken after the close of the autumn. However, there was no actual want, as in favourable weather sufficient fish were taken, which however do not form for the Greenlanders an entirely satisfactory substitute for seal's flesh. We were able to relieve the most necessitous with dried herrings from our own stock.

LITERATURE.

Luther's "Table Talk" is a familiar book with the English public. No man expressed weightier thoughts in fewer words, or more pithy sentences, though his writings were most voluminous. It is an excellent idea to select a number of his sayings out of the mass in which they are imbedded, to arrange them in order, and to present them to the public within a reasonable space. This is what has been done by the well-known author of *The Chronicles of the Schönberg-Cotta Family.** The selections are evidently made with great care; they are arranged on an excellent system; they are generally very brief but full of marrow; and they give a most interesting view of the truly life-like thoughts of Luther on the highest problems. The work is one which is sure to be welcome, and it is brought out by the publishers in a most attractive form.

We have two new works from the prolific pen of A. L. O. E., who, so far from exhausting herself, seems to gain very much by her unwearied diligence. One of these aims higher, perhaps, than anything she has hitherto attempted. It is a tale † founded on one of the most stirring periods of Jewish history — that of the wars of Judas Maccabæus. There is here room for the exercise of power of a high order, in bringing to light the sternly heroic with the truly pathetic features of Jewish character. The author is perhaps of too delicate a nature to enter into all the feelings of heroes of such stern mould as those of ancient Judaism, but she has done her task well, and has left a true impression. In this book, she earnestly appeals to the Jews, and we wish much that it could be read by many of them, to draw them back into sympathy with those ages when they were the people of God, and when such grand features appeared in the sayings and doings of their leaders. The other book is of a much more simple character,‡ intended chiefly to influence the young to an examination of motives of professed

* *Watchwords for the Warfare of Life.* From Dr. Martin Luther. Translated and arranged by the Author of "Chronicles of the Schönberg-Cotta Family." London: *T. Nelson & Sons.*

† *Hebrew Heroes.* A Tale founded on Jewish History. By A. L. O. E. London: *T. Nelson & Sons.*

‡ *The Golden Fleece.* By A. L. O. E. London: *T. Nelson & Sons.*

Christian and benevolent action. The plot is very simple, though, perhaps, far-fetched. A young lady is put to the test, by a morbid and suspicious uncle, of obtaining his support of a school which he threatened to abandon, by sacrificing her Golden Fleece, which had never been cut from childhood. She is to appear in public, and to say nothing of the reason for such an extraordinary proceeding. After much struggle with self, she makes the sacrifice and is rewarded. The tale, though a very unlikely one, has an excellent moral, and must lead to self-reflection.

We must next refer to a book from which we could make many extracts did our space allow. It is a record of Home Mission work in that great conglomeration of nationalities—the city of New York. * The writer is a lady who was engaged for several years in visiting the poor in that city. She tells here a number of stories—some of them exceedingly well, and some not so well. The book may be most advantageously read by those engaged in similar work. She brings to view an amount of misery in wretched and filthy accommodation, which vies with the scenes of the crowded cities of the old world. The impression left is that, here and everywhere, if we are to give the poor the possibility of much permanent elevation, we must seek to improve their dwellings. "Cheap and good dwellings for the working people" is one of the great problems of the age.

In a volume entitled *The Great Cloud of Witnesses*, † Dr. Landels, the well-known preacher, gives a sketch of what must have been a series of sermons of the character of various saints of the earlier period—Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, and Moses. There are a number of interesting thoughts tending to throw light on the narratives. There is also in the first chapters an examination of the nature of Faith and of its object and work. Generally the treatment of the subject is good, though rather common-place.

No subject has so much engrossed the attention of the most profound men of all ages as the reconciliation of the doctrines of election and free-will. The knot, however, is very sharply, if not satisfactorily, cut by the well-known Californian revivalist Mr. Taylor.* The boldness and confidence of the author may be seen in the following extract from his preface :—"Read on, and see the way out of the labyrinth of human speculations, and find *the key* to unlock the meaning of all the Scripture terms pertaining to 'Election,' 'Predestination,' 'Foreordination,' 'Reprobation,' and 'Foreknowledge.'" We turn to the wonderful chapter 2, and are not much nearer a solution. Mr. Taylor's power is in dealing with men practically, and not in speculation, of which he knows almost nothing. The stories he tells are excellent and heart-stirring. The coolness with which he deals with the arguments of opponents, and with which he treats great names, such as that of "John Calvin," is only amusing. The book is the strangest mixture—thoroughly American, we might say Californian or ultra-American, in its effrontery, and yet pervaded by an intense practical Christianity. Mr. Taylor, like Henry Ward Beecher, is a man *sui generis*, to be measured by none of the ordinary standards.

Dean Ramsey's *Pulpit Table Talk*† is scarcely equal in interest to his previous work. It contains two lectures delivered before the admirable Philosophical Institution of Edinburgh. Its selections are often good, and its stories amusing, and it shows much shrewdness of observation, for which the Dean is noted. He, however, scarcely rises to the importance of the theme. We cannot commend the slipshod way in which the volume has been got up ; such misprints at the head of pages as Edmund Irving for Edward Irving, &c.

Dr. De Pressensé is well known among us as one of the most profound writers as well as eloquent preachers of the French Protestant Church. He has contributed another volume, which has been well translated,‡ the subject of which is *The Mystery of Suffering*. He considers, in an exceedingly searching way, its origin in sin ; the benefits, however, which it subserves, in drawing the soul to Christ, in leading often to conversion, and in strengthening the Christian life. The treatise is characterised by true philosophic discernment, and by subtle analysis of the emotions, as well as earnest and genuine feeling. For dealing with

* *Witnessing for Jesus in the Homes of the Poor.* A Personal Narrative of Mission Work in New York. Edinburgh : *William Oliphant & Co.*

† *The Great Cloud of Witnesses ; or, Faith and its Victories—Abel to Moses.* By William Landels, D.D. London : *The Religious Tract Society.*

* *The Election of Grace.* By the Rev. W. Taylor. London : *Hodder & Stoughton. 1868.*

† *Pulpit Table Talk.* By Edward B. Ramsey, M.A., LL.D., F.R.S.E., Dean of Edinburgh. London : *Cassell, Petter & Galpin.*

‡ *The Mystery of Suffering, and other Discourses.* By E. De Pressensé, D.D. London : *Hodder & Stoughton.*

such a subject as this no writer could be better fitted. It will convey comfort to many mourners of a higher and more reflective caste, and it must command the respect of thoughtful men of all shades of opinion. We would commend this treatise and the accompanying papers, as ranking with works of the highest class of the kind, such as those of Pascal or of Isaac Taylor.

The translator of this book, Annie Harwood, has a volume of her own on the work of women in the churches.* She has a chapter to begin, meeting the almost exploded and most foolish dread of the higher education of women. For work in the churches she has many good suggestions. She opposes, on ground swhich are well stated, the plan of sisterhoods, which she thinks leads to the abnegation of individuality, the merging of the person in the garb and the office. This is a well-timed and useful book. The importance of woman's work in the church is becoming every day more realised.

Few men have done more good work as evangelists than Mr. Brownlow North,† whose addresses have stirred up many slumberers, and awakened many souls. In a little volume just published he treats with the same directness and practical power the great themes of the Gospel as in his addresses. The analysis of the parable of the Rich Man and Lazarus exhibits power and originality, but it is the great force and earnestness of his statements and appeals that gives to the volume its chief value. We hope to see it widely circulated.

Mrs. Anna Shipton is also a writer of the revivalist school. While there are many things in her writings that we cannot agree with, some that are almost childish, others that are doubtful in doctrine, there is generally a pious though somewhat morbid spirit. Religion does not consist in constantly speaking of religion, but when most real and most healthy exhibits its influence in every department of life. This,‡ like her other books, has her faults as well as her virtues. There is a kind of unreality though deep sincerity. There is no comparision between the genuine power and influence of such healthy and cheerful piety as in that exhibited by "A. L. O. E." and the morbid growth here displayed.

* *The King's Daughter; or, Words on Work to Educated Women.* By Annie Harwood. London: *Hodder & Stoughton.*

† *The Rich Man and Lazarus.* By Brownlow North, B.A. London: *William Hunt & Co.*

‡ *Wayside Service.* By Anna Shipton. London: *Morgan & Chase.*

Children's Books.

There is nothing in which so much improvement has been effected in recent times as children's books. The ability in writing, the illustrations, even the binding, show that writers and publishers are sparing no pains to please and gratify the young. One of the most beautiful and taking of them is *Geoffrey the Knight*, illustrated by Gustave Doré.* The illustrations are quite in keeping with the old days of chivalry, and are such as will delight the youthful imagination. The tale is well known; and its moral tendency is excellent. The donor of such a book will not be soon forgotten.

Germany is most prolific in stories for children. There is an ease and naturalness and simplicity about them which gives them a peculiar charm. Annie Harwood has translated two of these in one volume, entitled,† *Gold Seekers and Bread Winners; or, There is No Place Like Home*, by Franz Hoffman, and *The Cobbler, the Clerk, and the Lawyer of Liebstein*, by Gustav Nieritz. They give pictures of life in all varieties of aspects, with homeliness and power.

The Painted Bird‡ is a story, written connectedly, and introducing to a number of scenes familiar in the everyday life of childhood. It is what it professes—for little boys and girls, and it will pass many a pleasant hour if read out to them in the winter evenings. The *Fireside Chats*§ of Old Merry consist of a series of stories, each with a moral, intended in many instances to bring out some religious truth. They are generally personifications of some fault or failing, and may do much to correct such when their applicability is quietly felt.

We have in *Hymns for Infant Minds*‖ a good selection for very little children. Perhaps they are somewhat too numerous, unless they are meant merely to be read over to them. It is important in childhood rather to store the memory with psalms and hymns fitted for after days.

* *Geoffrey the Knight.* A Tale of Chivalry of the Days of King Arthur. With twenty whole-page engravings, by Gustave Doré. London: *T. Nelson & Sons.*

† *Stories from Germany, &c.* London: *Hodder & Stoughton.* 1869.

‡ *The Painted Bird and the Painted Text.* A Simple Story for Little Boys and Girls. By M. C. Bushe. London: *T. Nelson & Sons.*

§ *Fireside Chats with the Youngsters.* By Old Merry. London: *Hodder & Stoughton.*

‖ *Hymns for Infant Minds.* By Anne and Jane Taylor. London: *Hodder & Stoughton.*

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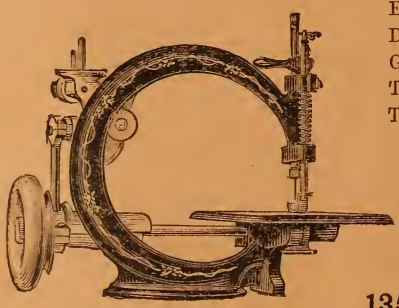

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